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BY

GLYN BARLOW, M. A.

SECOND EDITION.
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PREFACE TO THE SECOND EDITION.

WHEN this little book first appeared, one of the reviewers supplemented appreciative remarks with the suggestion that the book would have been more useful for industrialists if it had given more definite information on the subject of Indian industries. In reply, the author would remark that the volume was in no way intended as a handbook of Indian industries, useful for industrialists, but as an appeal to Indians generally to interest themselves in the industrial affairs of their country. The author likes to think that his appeal may in some degree have accounted for the very great interest in industrial affairs with which the appearance of the book was followed. In his opinion the introduction of technical matter and of statistical tables would have tended to repel the class of readers for whom the book was specially intended, and in this new edition, accordingly, no tables or technicalities have been supplied.

Aug., 1911. G. B.

I.

PATRIOTISM IN TRADE.

THE Land of the White Moghul is no fairy dream. It is a real twentieth-century existence; but it is so splendid and so vast that no word-painter could describe it to a stranger. Even the average Indian himself has but a faint idea of the vastness of the land in which he lives, and identifies India with his own corner. To the ryot of the southern plains India is a land of perpetual summer, a land in which clothes are for the most part a matter merely of decency or of vain display and where fuel is a matter merely of a savoury meal; to the *pahari* of the Himalayan slopes it is a land in which an icy winter lingers long, a land in which a warm blanket and winter fuel are as serious necessities as the *atta* of his daily bread. To the Khasi-born coolie of Assam, India is a land of abundant rain, a land where the thatched roof of the family hut has to be carefully thickened against the deluging downpours; to

the Rajput of the western plains it is a land where rain is unknown, a land where the family hut must afford protection against blinding sand storms and scorching winds. To one it is a land of salt, to another it is a land of coal ; to one it is a land of cotton-pods, to another it is a land of woolly sheep.

And India as a political Empire is in point of variety on a par with India as a Nature-made land. In India, there are some three hundred millions of complex people, and some of these millions own allegiance direct to the Great White Moghul himself, while the rest own allegiance to a great phalanx of crowned potentates holding sovereignty as vassals of the mighty Moghul supreme. Maharajahs and Gaekwars—Nizams and Nawabs—Rajahs and Kumars—who shall count the long list in the Indian peerage !

But is there aught to boast about in all this ? Why boast of the vastness of the land, or of the hundreds of millions of its people, or of the splendour of its crowned heads, unless princes and people are working out their country's salvation ! Salvation comes from within ; and India

must look within itself for its hopes. India is a land of immense resources. There is little that is worth having which India could not produce. Every climate and every soil is included within India's vast extent. India is no mean country which needs to find out a market for a scanty catalogue of savage productions and which must hail the Phœnician merchant with his Phœnician wares. With the richness of the resources with which Nature has endowed her and with the poorness of the wages for which her labourers will labour, India could ——*absint* all murderous excises !——bid defiance to foreign competition, and could find both her necessities and her luxuries within her own borders. It is no mere dream. But princes and people must be up and doing, or the Empire of India will, from the mercantile point of view, be overthrown. The Roman Empire fell because it was attacked by the Goths and the Huns. The Goths and the Huns are pouring into India now, in the shape of foreign-made goods. India must be up and doing——determined both to resist the invader and to establish her own dominion.

It is a patriotic thing, therefore, for an Indian to help in the development of India's industries and India's trade; and it should be an inspiration for an Indian trader or manufacturer to bear in mind that he may thus combine patriotism with trade——that he may at one and the same time be manifesting his patriotism and making his money. The idea may be somewhat novel in India; for India is a land where money-making is by no means always patriotic. A vakil, for example, is by no means combining patriotism with money-making when he stirs up a dispute where there was no bad blood, and chuckles with delight when he has wound a coil of costly lawsuits round an honest fellow-countryman's neck. A grain-dealer is by no means combining patriotism with money-making when, gloating over a famine————a famine which perhaps he and his brethren have manufactured ——he underweighs his grain to hungry coolies at a hundred per cent. profit. A sowcar is by no means combining patriotism with money-making when, in giving the poverty-stricken ryot the mortgage-deed to sign, he chuckles over

the thought that, with the high interest that he has charged and with the wily wording of the deed, the ryot's paddy field will soon be his own. Such money-making may be perfectly lawful, but it is altogether unlovely, and by no means patriotic. Contrast with men like these the man who, with a view to his country's good as well as to his own profit, starts, or helps to start, a useful industry, an industry which supplies a local want, which gives work to the unemployed, which raises wages in the district, and which adds to the country's credit. Such a man may grow richer than a Rajah, and yet he may take a patriotic pride in his business and may take an honourable delight in the thought that he is working for his country as well as for himself. It is one thing to manufacture lawsuits, or to manufacture famines, or to manufacture bankrupts, and it is altogether another thing to manufacture useful goods. But the vakil, the grain-dealer, and even the sowcar may find much patriotism in their respective pursuits. The profession of the vakil is of the most ennobling and the most patriotic order. His duty for the

plaintiff is to "right wrong"; his duty for the defendant is to defend the right. But his duty to his country goes still farther than his duty to his client. A vakil is a recognised leader of men, and outside the law-courts he can be helpful to his country and to himself in promoting and in furthering industrial schemes. The profession of the grain-dealer is a most necessary factor in Indian economics; and the grain-dealer, if he refrains from selfish hopes, and holds himself aloof from fraudulent rings, and assists in developing the trade and the resources of his country, may be a patriot indeed. As for the sowcar, it is the sowcar that helps the needy in the hour of their need and enables the enterprising to develop their undertakings; and if the sowcar works honestly and for a reasonable reward and scruples to encourage ignorant extravagance, his work may be for his country's good; and if, over and above all this, he invests some of his surplus profits in useful industrial activities, even the sowcar may be a patriot.

But there must be no spurious patriotism in industrial schemes. Patriotism must be in

the business-man's heart, not on his show-cards. His industry must stand on its own merits, and there must be no whining appeals to the public to buy bad articles because they are of Indian make. Whining appeals of the sort are by no means unknown. There is no harm in proclaiming the fact that one's goods have been made in India; on the contrary, it is appropriate to the national trade-warfare that the flag should be unfurled; but the patriotic industrialist should scrupulously refrain from disingenuous catch-penny manifestoes, and should cherish his industry earnestly and honourably——for India's good, as well as for his own.

The industrial patriot must look to it that the standard of his productions is high; for he will be working antagonistically to the progress of India if his goods labelled "made in India" prove a disappointment to the buyer. If the Indian public should form a general impression, as the result of experience, that, for example, matches made in India fail to light, that sealing-wax made in India fails to melt, that penknives made in India fail to cut, that locks made in

India are easily picked, and that lamp-chimneys made in India are peculiarly brittle, it is not to be supposed that the public would be so patiently patriotic as to continue to use bad articles for Indian manufacturers' benefit. The manufacturer should remember that the manufacturer exists for the good of the buyer, and that, although a manufacturer may make a large profit by his business, the buyer does not exist for the good of the manufacturer. There is evidence in abundance that goods of the very highest class can be made in India, and it is on goods such as these that India's hopes must rest. The manufacturer who turns out high-class goods on an economic basis at prices that defy foreign competition, and who waits patiently for the reward that sooner or later will assuredly be his, is building up India's success and his own. The manufacturer who, in a desire for hasty profits, offers crude shoddy-made goods to the public is a drag on India's progress, and he will assuredly fail, and soon. A high standard for Indian-made goods is what the patriotic industrialist must secure

if he would win success for India and for himself.

But the patriotism must not be all on the side of the producer, for there is room for patriotism in the buyer too. Unfortunately for India, there is a class of Indian buyer who has a treacherous aversion for things that his own country has produced and a treacherous hankering after foreign-made articles, quite independently of their merits. Meanly disregardful of his own country's claims on his affections, he affects to despise " the bazaar," and finds a sneaking pride in " Europe-made " possessions, imagining that they will win him the credit of ultra refinement and superior taste. The buyer's patriotism need not induce him to accept an Indian article if it is inferior in quality or higher in price than its foreign-made rival ; such non-economic acceptance would be a bolstering up of Indian trade to its eventual loss ; but in all cases in which an Indian-made article is as good as its foreign-made rival——it will probably be cheaper——the Indian buyer would be doing no more than justice to his country and to himself by giving it the preference.

Producer and buyer must work together for India's good and for their own—till the golden age of India's trade shall have arrived, and she shall have taken her place among the chief industrial nations in the world. The patriotism of trade is a great subject——a subject far higher than Board of Trade regulations, commercial arithmetic, double entry, and tables of exchange; and every man——whatever his profession or his trade——should make the most of his patriotic opportunities. Happy is the man who can say to himself at the close of each day: "I have worked to-day for the wants of my wife and my little ones, and for a provision against old age and a rainy day, and I have at the same time done something for my country's good."

II.

CO-OPERATION.

IF Indian trade is to increase on a serious scale, the joint-stock-company system must first of all develop. Private firms in India are seldom rich enough to finance large enterprises; and, therefore, if large enterprises are to be undertaken, the citizen of India must be taught to invest his money in joint-stock concerns. Away in thousands of remote Indian villages there may be latent possibilities of successful industrial enterprise; but, as no single villager is rich enough, or bold enough, to finance a scheme by himself, the industry——together with the profits thereof——lies low. The villagers must learn in such cases to subscribe the necessary capital amongst themselves, then to elect an executive committee, who will appoint a manager, and, finally, to keep a watchful eye on the developments and look out for

their profits. In other words they must learn to form joint-stock companies for industrial development. But in Indian towns as well as in Indian villages there is a backwardness, even amongst educated men, to invest money in joint-stock concerns ; and except in and around Bombay and Calcutta, where commercial instincts have made themselves felt, there are very few joint-stock companies that Indians have promoted and in which Indian shareholders bulk large. As long as this backwardness continues, Indian enterprise must be largely in the hands of private individuals and of private firms and the development of large schemes will be delayed. The reasons for this backwardness are not far to seek.

One reason lies in the fact that there is in India a fondness for tangible wealth—wealth, that is to say, in the shape of money, or of jewels, or of houses, or of land—wealth which the owner can at any time see with his own eyes. This fondness for tangible wealth is a relic of by-gone days; of days when industrial combination was unknown——unquiet times;

when hordes of Thugs, Pindaris and dacoits were abroad, and when even the local chieftain occasionally came down from his hill fortress for a domiciliary raid. What wonder if in those lawless days of old the villager preferred to own wealth in the shape of land, which neither Thug nor dacoit could carry away? And if he had money or jewels what wonder if he hid his money in a hole in the ground or behind a loose brick in the wall and screwed his jewellery on the legs of his home-staying wife? And what wonder if now-a-days, when industrial combination in India is as yet a comparatively new thing, the descendants of those old-time villagers have the instinct even now to buy land with their money, or in any case to keep their wealth in some tangible form? But Indians should realise that an era of combination has set in. In bygone days, when there was little or no inter-communication, and when a man seldom went beyond the limits of his own fields, and when the roads——such roads as there were—— existed almost solely for the convenience of pilgrims, pedlars, and dacoits, it was well enough for

every man to dwell under the shade of his own palm-tree, to till his own fields and gradually to extend them, and to leave the rest of the world to take care of itself. But the times have changed, and educated men should be alive to their opportunities. Land may still be an excellent possession, but it is not such a *sine-quo-non* for a possession as it was of old; for Thugs and Pindaris and dacoits are gone; and the local ruler now-a-days——except in the persons of tax-gatherers——makes no domiciliary raids. Moreover, what with assessments and re-assessments, land now is not nearly so profitable an investment as it was, that the investor should solely desire it. As for money and jewels, the educated Indian is surely alive to the undesirability of such unproductive wealth. Let him by all means own land; we are all of us primarily dependent upon the soil, and land is a great possession; but let him also, for his own advantage and for the advantage of his country, be ready to take his part in the country's development.

Another reason for backwardness in commercial and industrial co-operation lies in the

fact that in India, or at any rate in parts of India, the business of lending money at interest is by no means the monopoly of the professional sowcar. Landlords——clerks——shopkeepers——merchants——schoolmasters——vakils——any one of them is, as likely as not, a money-lender when he is at home. Such money-lending is done for the most part on the documentary system, in a more or less private fashion, but it is not altogether rare to find men in respectable professions such as, say, the Law, carrying on the pure and simple business of pawnbrokers in private life. It seems difficult to realise that a lawyer who rises in the Law-Court at 11 A. M. for a Ciceronian flight, may half an hour ago have been weighing a woman's silver *padasaram* * and lending her ten rupees for a month on its security for an interest of four annas! But such business, however incongruous, is decidedly profitable! Four annas a month on ten rupees is at the rate of 30 per cent. per annum, and this with such tangible security as a silver *padasaram* is——except for the style of the thing

* Anklet.

——undoubtedly enviable. But such business stands seriously in the way of industrial development; for the man who can make any thing up to 30 per cent. or more on tangible security will naturally hesitate to invest his money in a concern which will be regarded as a distinct success if it yields 10, and which may possibly be bankrupt before a single dividend has been paid. It would be to no purpose perhaps to find fault with money-lending from a sentimental point of view; but it may be remarked that even in pawnbroking, where the interest is so high, the profits are not in reality so large as they look. The pawnbroker's customers come and go, and there is always a considerable portion of his capital waiting for clients. Thus, although 30 per cent. per annum may be the rate at which the pawnbroker lends his money, the actual interest that he derives from his whole capital is considerably less——perhaps twenty, or fifteen, or ten, according to the number of his clients. In the case of an industrial investment, on the other hand, none of the capital invested lies idle, so far at least as the investor is concerned, and

the shareholder is furthermore relieved from all worry of superintendence ;—the lawyer may be studying his brief before the hour for Court, undisturbed by a message that a woman at the door is waiting to borrow some money on her baby's bangles! Another point to be noted is that the money-lender's capital never increases in its own intrinsic value. A hundred rupees at the beginning of the year is worth a hundred rupees at the end. In the case of industrial investments, on the other hand, the actual intrinsic value of the shares may increase, and the investor profits not only by the interest but also by the increased value of his capital. He invests, say, Rs. 100 in a new industry. If it is successful and pays, say, eight per cent. at the end of the first year, it is not unlikely that his share may then be worth, say, Rs. 120, so that his actual interest is not eight per cent. but twenty-eight. The profit that is made in this way by industrial enterprise is sometimes enormous. We will consider a few Indian industries that within the last twelve years or so have yielded large profits to investors. It would be

more correct, by the way to write ' industries in India ' instead of ' Indian industries,' for, owing to the backwardness of Indians, at least until lately, in industrial enterprises, it has been by Europeans that the public companies that have developed the important industries referred to are managed and controlled, it has been to European shareholders that by far the greater part of the profits has gone, and it has been little but the wages for the quill-driving and the coolie-work that have been altogether India's own. We will first of all consider the coal-mining industry in Bengal, and we will consider one mine in particular, namely, the Khatras Jerriah mine. Some twelve years ago the shares in the Khatras Jerriah Company could be bought at the par price of ten rupees. Indian coal then came into demand, and the shares in the Khatras Jerriah Company ran rapidly up till they were bought and sold at Rs. 42, a dividend having meanwhile been paid at the rate of 40 per cent. per annum. This, however, was not all. The coal-fields owned by the Company were larger than the Company could conveniently work;

and the Company accordingly sold part of their land to a new Company, the Seebpore Coal-Mining Company, which, in payment for its purchase, assigned to each shareholder in the Khatras Jerriah Company, free of all cost, four shares in the Seebpore Company, valued at Rs. 5 each, for every five shares that he held in the original concern. The public demand for these new shares was such that in a very short time the five-rupee shares were bought and sold at fourteen rupees. Consider the profits of a man who had bought ten shares, at a total cost of Rs. 100 in the original Company. His hundred rupees had come to be worth Rs. 420; besides this, he had received a dividend of Rs. 40, and furthermore he had eight shares in the new Company, worth Rs. 112. His original Rs. 100 was represented now by Rs. 572. This, however, was not by any means the end of the chapter. The shares rose still higher and higher in value, till, during a 'boom' in Bengal coal-shares, some three or four years ago, a ten-rupee share in the Khatras Jerriah Company could not be bought for less than a hundred

rupees. The ' boom ' was followed by the usual reactionary ' slump '; but, in spite of the decline, Khatras Jerriah shares still cost about Rs. 70 and are a truly magnificent property for anyone who got them at the original price of ten rupees. The Khatras Jerriah Company was only one Company amongst many that found great success, but it was the most successful of them all. Another industry, started later than the coal-mining industry of Bengal, and in which investors have made large profits, is the kerosine-oil industry of Burma. The shares in the Burma Oil Company are worth some ten times what they were worth a few years ago and big dividends have been paid. A third most successful industry, started still more lately, is the rubber-planting industry—an industry in which the profits of investments in some of the Companies have been large enough for a miser's dream. The ten-rupee shares of the Periyar Company rose within a short period to be worth Rs. 150 ; and the ten-rupee shares of the Cochin Company jumped up in a month or so from Rs. 25 to Rs. 75. An Anglo-Indian

planter of the writer's acquaintance who had been well-nigh ruined by coffee-blight and by dwindling coffee-prices, acquired some three or four years ago at a merely nominal price a tract of waste land at the foot of some wild hills, bought some rubber-seed, and set some coolies at work planting the land with rubber, and last year he sold his plantation to a syndicate in London for £20,000 in Indian money just three lakhs of rupees. This is an enviable piece of business, so enviable indeed that it may be advisable to warn the reader that it would be of no use for him to conceive the idea of doing a similar good business in rubber. Rubber plants are some five years old before they begin to yield rubber, and if the reader were to begin planting rubber now he might find that by the time his trees had begun to be productive the world's supply of rubber had become more than equal to the demand, and that his rubber would be less profitable than rice. The time for planting rubber for large profits has probably passed ; it is those who had the foresight to plant it some years ago who have scored fortunes. But the

story of rubber may serve to remind the industrialist to be on the look-out for great opportunities in other directions. The world is continually demanding new things, both natural and manufactured commodities, or is increasing its demand for old ones; so there are always opportunities for shrewd and enterprising men to make fortunes. It will be well to point out, however, by way of a check upon too great expectations, that the success of the industries described above must be regarded as of an extraordinary kind; and the Indian investor, although he may hope for good profits, must not expect to find phenomenal investments open to him every day. Investments that promise magnificent dividends often end by paying no dividend at all, and the investor must be careful. The sudden demand for Indian coal was mainly due to the exigencies of the Boer War. Large steamers which were suddenly ordered to proceed from India to South Africa were obliged to use Indian coal, and meanwhile the great demand in England for coal for ships of war and for the manufacture of war materials

so seriously checked the importations of English coal into India that Indian railways and Indian factories which had hitherto used English coal had now to depend upon the Indian article. The extra demand for Indian coal might have dropped off altogether as soon as the war was over, and many a speculator might have been ruined; but, as a matter of fact, this was not the case; for the South African purchases had been a splendid advertisement for Indian coal, which till that time had been somewhat neglected by consumers; and railways and factories, having meanwhile learned its merits, continued to take supplies. The sudden demand for oil from Burma was caused chiefly by the collapse of exports of oil from Russia during the Russo-Japanese War. The recent sudden demand for rubber has been largely due to the quick development of the electric industry and of the motor-car industry, in particular, which requires rubber for the tyres of motor wheels. Such very profitable investments as those referred to above must not, therefore, be expected to be always available. Investments such as these are the choice plums

of the industrial orchard, and are not to be picked every day; but they should serve to suggest to the Indian capitalist, however small his capital may be, that a well-devised and well-directed industry may be expected to give him a particularly good return upon invested money. This little book would do India a bad turn if it tended to make Indian capitalists take to gambling in stocks and shares. Against every gambling investor on a European stock-exchange who makes a fortune by unreasoning speculations there are perhaps twenty or more who sooner or later lose their all, and this little book would have done sorry work if in making one man in India rich it broke twenty hearts—twenty hearts of twenty fathers of families, each man wailing the loss of the hard-earned savings that were to have blessed his old age or his widow and her fatherless children, hard-earned savings that have been lost in some jim-crack company that has smashed. Prudent investment is one thing, and wild speculation is altogether another. It is the purpose of this chapter to suggest to the Indian reader that by co-operation in some well-ordered indus-

trial concern he may help in the development of Indian industries and may at the same time share in the wealth that Indian industries may bring in. That the average Indian takes but very little practical and co-operative interest in Indian industries is proved by the fact that few, if any, Indian newspapers ever publish the current prices of stocks and shares, such as are published at least once every week in every Anglo-Indian Journal and are carefully scrutinised by a large number of its readers.

A third reason for backwardness in commercial or industrial combination may be found in the fact that natives of India are instinctively timid in the matter of risking money, and this instinctive timidity, moreover, must have been increased by the fact that a good many natives of India have been badly "bitten" in Joint Stock Companies of old; and, as the proverb says, "Once bitten, twice shy." Consider, for example, the story of the Bengal gold mines in 1890. A rumour went forth that a certain district in Bengal was teeming with gold. Company-promoters were on the spot, and numerous

gold-mining companies were formed. Magnificent assays were reported, and inspiring nuggets of Bengal gold were exhibited at Calcutta. Shares went up——or were pushed up!——by leaps and bounds, and wealthy Rajahs and Nawabs and the like were persuaded to buy heavily. Then came the grim truth; the rich gold mines were without the rich gold; the shares fell to nothing. Somebody had made money, but amongst the wealthy Rajahs and Nawabs and the like there was weeping and wailing and gnashing of teeth. There had been something of the same sort in the South of India in the years 1882-83, when the gold mines in the Wynaad were being actively prospected. There, however, the mines were in no way a myth, and it was mostly English shareholders in England, not Indian shareholders in India, who lost their money; but all India heard about it. The mines were ancient gold mines that natives of India had worked in olden times. It was believed that the Indian miners had extracted only the surface gold and that with modern machinery and deep mining the mines would pay magnificent divi-

dends. The expectations were not unreasonable, and things moved apace; bungalows and sheds were erected, miners were brought out from Europe, and a great deal of heavy and costly mining machinery was ordered from home. It was a long and expensive business to get the ponderous materials up the Wynaad hills; and even while some of the machinery was still upon its snail-paced way, the mines that had already begun work spelled failure, and the enterprise soon came to an end. The wanderer in the Wynaad hills is not unlikely to see masses of rusty machinery here and there even now, and will wonder, perhaps, what they can mean in such out-of-the-way places. They are mining machinery which the coolies left on the way some twenty-seven years ago, a grim reminder of Joint Stock Companies that failed. Discouraging, too, has been many a Joint Stock Company of Indian promotion. Who knows how many glass-factories, match-factories, paper-factories, and so on have been started by Indian enterprise, and after a short existence have been heard of no more? What wonder if the Indian capitalist prefers still

to hide his money in a hole in the wall, or, better, to lend it out on land or jewellery at something under 30 per cent. per annum, rather than to invest it in the doubtful security of a Joint Stock Company? The best reply to all this will be to discuss the why and the wherefore of the failure of some of these industrial schemes. With regard to the most prominent of these calamities within recent years, namely, the losses incurred over the wonderful gold mines in Bengal, it may be remarked that investors in this case were led away by the persuasions of company promoters. Gold-mining, moreover, is even under the best of circumstances, an absolutely speculative business, and, furthermore, the production of gold, which is not one of the useful metals, is of very little real value to the world. It is not the kind of industry that is to be recommended to the Indian capitalist. Gold-mining is highly speculative because it is never possible to say beforehand how much gold there is in a mine. Coal in a coal-mine runs in seams, in such a way that it can be calculated beforehand how many hundreds of thousands of tons

the mine contains ; but gold runs in veins, the direction and the extent of which nobody knows. A most promising vein may come to a sudden full-stop ; and gold-mining is therefore much on a par with gambling. The speculative nature of gold-mining may be seen by a comparison of the prices of some of the mines in Mysore, all in the same district. Some have brought fortune to their shareholders and some have brought their shareholders loss. The original price, for example, of a share in the Mysore Gold Mine Company was 10 shillings, and its price is now over £5 ; the original price of a share in the Balaghat Company was £1, and its price now is only about 6*s.* 9*d.* ; the original price of a share in the New Kempinkote Company was 5 shillings, and its price now is about sixpence! It may be repeated that it is not speculative industries such as gold-mining, but genuine industrial activities, to which the Indian capitalist must be invited to turn his attention. But in connection with any and every proposed Joint Stock Company the investor must be on his guard against the

company-promoter, the man who, with his talkative agents and his glowing prospectuses, seeks to get shareholders for his Company. Shakespeare's 'Bastard' in *King John* might be imagined to be describing a modern company promoter, Mr. Commodity, promoting a fraudulent Joint-Stock concern, when (Act 2, Sec. 2.) he speaks of

> "That sly devil,
> That broker, that still breaks the pate of faith;
> That daily break-vow; he that wins of all,
> Of kings, of beggars, old men, young men, maids;—
> That smooth-faced gentleman, talking Commodity."

But, of course, there are company promoters of the right sort as well as of the wrong; and the investor must discriminate between them. He must make sure that the proposed Company is of a genuine kind, that the directors are men of influence and of substance and of repute, and that they know something about the industry that they are controlling, and he must satisfy himself that the proposed scheme is likely to be a success; and then, if he is satisfied on all these points, he may make his investment and trust for the best. Turning once more to Shakespeare, we may express the hope that in these days of

the advance of female education the wives of some of our timid capitalists, possessed of the courage——though not of the wickedness——of Lady Macbeth, will take an increasing practical interest in their husbands' affairs and will be able, like her, to persuade them to take advantage of their opportunities. Women, though they are generally timid in face of physical danger, are often much bolder in enterprise than men; and so long as this boldness is not founded upon ignorance it may be for much good. Lady Macbeth was a grand woman, except for her wickedness, and where she indignantly asks her timid husband what had made him tell her about "this enterprise" unless he had really meant to carry it out, she might very happily be an Indian lady persuading her husband to an industrial scheme! Her answer to her husband's expression of timidity is particularly fine:

> *Macbeth.* If we should fail?
> *Lady Macbeth.* We fail.
> But screw your courage to the sticking-place,
> And we 'll not fail.

The answer might well be taken to heart by all timid industrialists. As for the small glass-

factories, match-factories, and so on, that may have started and have failed, the reason of their failure lies, as a rule, in the fact that they have been started without a sufficient knowledge of the conditions of the industry concerned, without proper technical knowledge on the part of the craftsmen, and without the amount of capital necessary to equip the works aright and to keep them going till the industry has 'turned the corner' and the profits have begun to come in. A "factory," where the "office" is a dingy hovel in which a half-naked clerk seated on a broken chair before a rickety table represents the 'staff,' and where three or four coolies pottering about on the floor represent the 'factory-hands,' is not the sort of factory that will succeed. Grand offices and steam machinery may not be requirements for success, but things should be sufficiently respectable to beget confidence; and the failure of crude mushroom companies must not be set to the discredit of industrial enterprise.

The failure of many an industrial enterprise in India may be set down also to the fact

that the man who controlled it had an insufficient knowledge of his industry and lacked the intelligence, the shrewdness, and the spirit of enterprise that are necessary for a successful business. This inefficiency on the part of industrialists will always be the condition as long as the Indian parent continues to think that it is his least intelligent son who is cut out by Nature for an industrial career. Mr. Chatterton has complained that it is too often the 'fool of the family' whom the Indian father 'sends to Japan' to learn an industry; and how can we wonder if when the fool of the family comes back to India his industrial doings are not such as will tend to promote confidence in industry as a career? Mr. Ramaswamy Aiyar is a retired Tahsildar. "My eldest son Sivaraman," he says to a neighbour, "takes after me; he is a fine intelligent fellow, and he is doing well at College; I am going to put him to the Law. As for poor Vaidyanathan, he takes after his mother; he can't learn anything; and, besides being stupid, he's too lazy to sit at his books. I think he might do well at an

industry ; so I'm going to send him to Japan to learn paper-making." Sivaraman really is clever, and he blossoms into a B.A., B.L. ; but, what with the crowd of vakils competing for clients, he finds it more profitable to practise in the mofussil than in the metropolis ; and in a small town which he makes his home he earns a fair income from his profession, and does good work in the Municipal Council, where his enterprising spirit is invaluable ; and he is eventually recognised as the lion of the Chinnapatam Bar and as the leading citizen of Chinnapatam ; but otherwise he makes no particular mark in life, and outside Chinnapatam he is but little known. Vaidyanathan really is stupid. He goes to Japan, where he imagines that he is learning how to make paper ; and when he comes back to India he starts a 'factory' on a capital of a thousand rupees with which his father supplies him. But the paper is queer stuff ; the ink 'runs' when you write on it, and the pen catches up little bits of straw as it crosses the sheet. No one can use it ; but it would make but small difference if anyone could ; for even

if the paper were of extra-superfine quality Vaidyanathan would have too little intelligence and enterprise to get his goods on the market. After a while the 'factory' is closed, and the two coolies are dismissed, and Vaidyanathan lives on his father-in-law's allowance to his wife; and Mr. Ramaswamy Aiyar's neighbour, whose talented son is industrially inclined, points to Vaidyanathan as a proof of the futility of industrialism as a career, and insists on his son going in for the Law. Now, if Sivaraman had been sent to Japan to learn paper-making instead of Vaidyanathan, it is quite likely that he might have been much more successful as a paper-maker than he is as a vakil. With his talents he would very likely have made a first-class paper-maker; and with his spirit of enterprise he would have induced his father to give ——or lend——him something more than a thousand rupees to start business with, and would have developed his industry into a big thing, such that Sivarama Aiyar's 'Ganesha Foolscap' would have become a familiar article all over India, from the Secretariat Office at

Simla to the Town Sub-Magistrate's Court at Tuticorin. But it was the fool of the family that was selected for an industrial life, and he was 'no good.' The mistake lies in identifying industrialism with manual labour. The coolie is certainly a factor in industrialism, but the master-mind is as necessary for the control of a big industry as it is for the control of a mighty empire.

The failure of the Swadeshi Steamship Navigation Company is particularly regrettable. It is altogether desirable that India should have a share in her own carrying trade, especially when it is Indian seamen that do so much of the work upon foreign vessels. The Company was started under excellent auspices and the management was vigorous. The hostility of an old-established Company was bitter, to be sure, and its opposition was powerful, but this might have died down in time and the two Companies have worked in friendly rivalry side by side. Unfortunately the management mixed up politics with business, and this at a time when politics were in so heated a condition that a

political speaker was apt to say more than he really meant and authority was disposed to weigh the Swadeshi politician's words with no light weights. The Company has collapsed, but it is to be hoped that a large share in her carrying trade will yet be India's own.

Another reason for the lack of co-operation—and a very serious reason this—may be found in the general sense of mistrust that prevails in India. It is a regrettable state of affairs when every man mistrusts everybody else; but there is no denying the fact that this is a fairly general condition of mind amongst the Indian people; and there is also no denying the fact that, in respect of the lower classes at any rate, the general sense of mistrust is not altogether a monomania in the national brain. A cook in India would think himself a fool if he presented his mistress with a genuine account of his purchases in the bazaar; and the Government of India should make a C.I.E. of a subordinate who would think himself other than a fool if he presented his engineer with a genuine account of the money that he had expended in building a wall.

"Why," argues the mistrustful capitalist, "should not the manager of a Joint Stock Company think himself likewise a fool if he presented his directors with genuine data for their balance sheet?" And in respect of the directors themselves the mistrustful capitalist might also have something to say. Temple trustees are proverbial—rightly or wrongly—for dishonesty in respect of temple funds; and it is perhaps no wonder that if a man believes that the trustees of his village temple have misappropriated the temple funds, he should hesitate to invest his money in a Joint Stock Company lest the directors should misappropriate the Company's capital. It goes without saying that there are in India crowds of honourable men of unimpeachable integrity, but this general sense of mistrust exists nevertheless; and a want of confidence between man and man must necessarily be a most serious obstacle to joint-stock development. The best advice to give the capitalist in this matter is that he should be wide awake, that he should learn to put reasonable trust in his fellow-men, and that he should

remember that in a well-organised Company it is not easy for anybody to cheat. The administration of a Joint Stock Company's capital is very different from the administration of temple funds. With an organised staff under a manager of experience and of good repute, with a reasonably large body of influential directors, and with a responsible auditor of accounts, it would be well-nigh impossible, if everybody did his duty, for attempts at fraud to go undetected. The shareholder, moreover, receives his balance-sheets ; and at the yearly or half-yearly meetings he may heckle the directors to his heart's content, over and above the advisory visits with which, in his character of a proprietor, he may worry the manager in the interim.

Since the first edition of this book was published a financial disaster has taken place in India which must very naturally have tended to increase the prevalent mistrust of investments and have inclined the budding investor to go back to the old system of burying his money in the ground. It is the failure of the great firm of Arbuthnot and Co., of Madras, to which reference is here

made—a failure which, through sad experience, is too well remembered by very many. Arbuthnot's ! It was a household name in South India, a symbol of wealth and a standard of security. Arbuthnot's was a firm that had been in existence before anyone now living was born. It occupied a great house on the Madras Beach ; its head was a magnate of the city ; it had agents and correspondents all over the Presidency and beyond ; it did business of the most varied kinds —there was the Banking Department, the Import Department, the Export Department, the Piece-Goods Department, the Industrial Department ; it owned coffee estates on all the principal South Indian hills ; it was the trusted repository for the savings of the people ; it was the select firm in which the timid investor felt that, while getting fair interest for his money, his capital was absolutely secure. And then one day in 1906, without any of the rumours that generally precede the downfall of a great commercial house of business, the announcement was made that Arbuthnot's had failed ! People couldn't believe it. The news was too sudden

and too terrible to be true. But there was no mistake. Arbuthnot's had failed! Lakhs upon lakhs of people's money that had been entrusted to Arbuthnot's had been frittered away in rash speculation, and Arbuthnot's had failed! The consequences were terrible. Rich men had lost their all; old men, with their savings gone had to begin to work again for their bread; widows and fatherless children were penniless; and a great cry of lamentation went up all over the Presidency. It is easy to be wise after the event; but when you come to think the matter over, it was certainly unwise for anyone to put money into a business such as Arbuthnot's. It was a private firm; it never published a balance-sheet showing the state of its finances, and the public had no knowledge whatsoever of the firm's financial condition. Arbuthnot's played the 'confidence trick' upon the public: 'Let us take care of your money; you shall n't know what we do with it, but you can take us on trust.' So a confiding public dropped their rupees into the slot at the top of the Arbuthnot box, and, inasmuch as they could see the box

itself——the big firm established on the Beach—they were content. But there was a slot in the bottom of the box as well as on the top; but this was hidden from the public eye. The public were never allowed to look inside the box, but they imagined that it was full of rupees. The slot at the bottom, however, worked quite as well as the slot at the top; and on that eventful day in 1906, when the box suddenly broke, people saw that it was well-nigh empty. It was in blind faith that people handed their money over to Arbuthnot's, and the terrible disaster should at least have taught India the important lesson that investors should trust their money only to companies that publish yearly or half-yearly balance-sheets, audited by a responsible auditor, so that the investors may see inside the box and satisfy themselves that their money is all safe inside. The Arbuthnot failure may reasonably have created a distrust for banking with private firms, but it should in no way have created a distrust for investing money in responsible public companies. Even in the Arbuthnot failure there was a factor that

should promote great confidence in industrialism. The one big thing that survived the Arbuthnot wreck was its industrial business. 'Arbuthnot's Industrials' was a company managed by Arbuthnot and Co. Arbuthnot's Industrials ran various factories, including a cement factory, a brick-and-tile factory, a sugar factory, and an iron-factory; and Arbuthnot's Industrials survived the storm, and although the name has been changed to the 'South Indian Industrials', and although the Arbuthnot management has of course passed away, the company is in existence still; and under the present managers it seems likely to do well. The hundred-rupee preference-shares dropped to a merely nominal price when Arbuthnot's failed; but the 'Industrials' was a sound concern, and the shares soon recovered to fifty rupees. They have now (May, 1910) risen to something between seventy-five and a hundred and will, perhaps, be at their original price—— or above it——in course of time. So far, then, from creating a distrust in industrial investments, the Arbuthnot failure should be regarded

as affording somewhat striking evidence of the safety that lies in a sound industrial concern.

It may here be observed that the sense of commercial distrust in India is doubtless due in a very great measure to the Oriental system of "bargaining" under which nearly every transaction of buying or selling in India is carried out. If a shopkeeper asks a customer twenty rupees for an article and eventually lets him have it for fifteen, the customer cannot but feel that the shopkeeper was trying to sell him the article for more than it was worth, and he must necessarily regard him with a certain degree of distrust. In the case of the small shopkeeper in the bazaar and of the hawker with his pack, the way in which the seller is positively ready to cheat the buyer if the latter should be a simpleton is positively outrageous. The seller will ask a rupee perhaps for an article which he eventually lets go for four annas. If the buyer had happened to be a greenhorn and had straightway pulled out the rupee, the seller would have pocketed it without the least compunction. Every new arrival in India from

Europe has to suffer this sort of things several times over before he becomes wise by experience. And, unfortunately, it is not only the small shops, but also many of the larger ones, that carry on their business like this. Such a system cannot but tell on the uprightness of both buyer and seller; for each of them is encouraged to do his best to get the better of the other; and the buyer, indeed, is generally as dishonest as the seller. "'It is naught, it is naught,' saith the buyer; but when he is gone his way, then he boasteth." Thus wrote Solomon (Proverbs 20,14) three thousand years ago, in satirical description of shop-keeping in the East; and he might have 'one-twelve;' 'take it,' says the shopkeeper with a secret gulp of satisfaction at the fact that he has got four annas more for an umbrella than he got from the last purchaser; and at last the transaction is over. In the course of this transaction the buyer has told or acted at least six lies, and how many the shopkeeper has told we have not counted. This sort of thing occurs continually in the bazaar, and it occurs, with variations of detail, in many of the larger

shops; and it cannot but tend to nourish a spirit of commercial mistrust. Wherever trade is carried on in this bargaining spirit there is always a tendency to dishonesty. Even in England, in certain establishments such as pawnbroker's unredeemed pledge shops, second-hand furniture auction rooms, and horse-dealers' yards, the system of bargaining prevails, and it is a fact that all such establishments are notorious as places in which sharp practices are commonly in vogue. Many of the respectable tradesmen in India have begun the excellent system of selling at "fixed-prices," and when the fixed-price system has once taken root, a great incentive to small deception will have been removed, and commercial confidence will be much stronger than it is. It is a pity, by the way, that there is so little in India in the way of religious and moral education, such as would tend to make the growing generation more appreciative of one another and of themselves; but it is at least a consolation to believe that education of any sort must tend to beget an instinctive sentiment of upright dealing. In all

countries there are dishonest men, and in all countries the investors in joint-stock companies are occasionally defrauded, and public confidence is temporarily disturbed. But it is only for a time, and investors do not for ever afterwards think that every man is dishonest.

It will be a grand age for India when in every town and in every large village there are industrial combinations of citizens inspired not only by a pious desire to acquire wealth for their families but also by a patriotic desire to develop their country's resources.

III.

SWADESHISM.

WHEN this book was first published, in the year 1903, the word 'swadeshi' was not to be found within its pages, and this for the simple reason that the word had not come into being, or, at any rate, was unknown to the writer. The swadeshi spirit, however, pervaded the whole book, from the first capital letter to the last full-stop—so much so, indeed, that 'swadeshism' would have been almost as appropriate a title as 'Industrial India.' The term has now been imported into the Indo-English vocabulary, and has been so often upon people's lips that it has come to be as well known a word as 'chalk' or 'cheese.' What with swadeshi preachers, swadeshi journalists, swadeshi pamphleteers, and literary symposiums of ideas upon swadeshism, every literate person in India must know what swadeshism means, and the reader may feel inclined to skip this chapter, in the idea that everything that can

possibly be said on the subject has been said many times over already. But swadeshism is a good cause, and, at the risk of running into platitudes, the writer takes this opportunity of urging the cause under its own name.

It is a matter of satisfaction that swadeshism has not been mere futile talk. The voices of swadeshi preachers have not been voices crying in the wilderness; for swadeshi preachers have been listened to by dense crowds and with rapt attention. Nor can the swadeshi preachers complain that when they have piped to the people, the people have not danced, for at the end of their sermons they have had the satisfaction of hearing a roar of voices swearing acceptance of the swadeshi creed. And the roar has been no empty profession of belief; for, by preferential purchases of swadeshi goods, swadeshists have given practical proof of the faith that is in them.

In this practical proof of the genuineness of swadeshi resolutions, the swadeshi upheaval has been much more real than many a public movement that there has been before. A panegyric

on some good man who has died is followed perhaps by a unanimous resolution that a memorial shall be established in the good man's honour ; but it happens too often that although the unanimous memorialists are many, the subscribers are few, and the subscriptions of the few are for the most part promises, and, finally, an uncollected 'list of subscriptions' is the only memorial that the good man gets. A lecture on social reform is concluded amid 'loud applause'; but within a week of the lecture one of the applauding social reformers is calling in the barber to shave the head of his dead son's little widow ; another is beggaring his family by running into debt for a grand neighbour-satisfying wedding for his eldest daughter ; a third is indulging himself with his first—and by no means last—taste of whisky and soda. But with the crowds that have applauded swadeshi lectures it has been different. The people's hearts have beaten while their hands have clapped, and they have manifested the grace within them by spending their money upon India wares. The practical manifestation of the

swadeshi spirit has been splendid ; it has been a grand exhibition of the patriotism that was latent in the people's hearts, and India may be congratulated on the fact that her people can be so true to themselves.

No one can find any elements of crime in a swadeshi determination to buy none but Indian wares. There is no element of crime in a national effort to encourage the purchase of national productions. Protectionists in England who advocate 'Imperial Protection' and urge the formation of a British and Colonial 'Zollverein', by which British and Colonial buyers would be encouraged to buy none but British and Colonial wares, are merely advocating a policy of Imperial swadeshism. While these lines are being written, great preparations are being made in England for what is to be called an "All-British Shopping Week"—a week during which, according to the proposal, shopkeepers shall be patriotic enough to expose for sale none but British goods, and buyers shall be patriotic enough to supply themselves with as many of their prospective needs as possible.

This is a case of popular 'swadeshism for a week.' The Trades-marks Act was a swadeshi movement on the part of the British Government. It ruled that all foreign manufactures imported into British dominions should be stamped with the name of the country of their origin—that they should be stamped 'made in Germany' or 'made in Austria' as the case might be, and the purpose of the Act was undoubtedly based upon swadeshi principles.

As for the economic influences of a patriotic determination to buy none but swadeshi goods, it will be easily seen that such swadeshism is a species of protection; for it encourages the purchase of Indian productions in preference to foreign importations. It is a system of protection instituted by the people themselves instead of by the Government. The economic effect of the swadeshi vow is the same as the economic effect of a protective tax. The British Government being pledged to Free Trade, foreign goods are imported into India duty-free, and compete on equal terms with Indian wares. An import tax would disturb the equality, in

favour of the Indian manufacturer, and would accordingly tend to raise prices. Exactly the same conditions are brought about by an effective swadeshi vow. By a really effective swadeshi vow the Indian manufacturer would be given a practical monopoly of his trade, and would naturally raise his prices. The difference lies in the fact that an import-duty would be levied by the Government and would probably make many people grumble at increased prices, whereas, with the swadeshi vow, patriotic people tax themselves for the manufacturer's benefit and pay the increased prices with a patriotic goodwill.

The question of the appropriateness of the swadeshi vow is a question of Free Trade or Protection. The swadeshi vow is justifiable only if Protection is justifiable. With regard to India's industries, most of which are still in the infant stage, struggling with infant difficulties but giving promise of a healthy existence if once they could get over the dangers of infancy, it may be remarked that even many Free-traders agree with Mill in thinking that such infant industries

should be given some strengthening food in the way of temporary protection ; and it is just such protection as this that is afforded by an outburst of the swadeshi spirit.

It is certain that without some sort of protection it will be very difficult for some of India's infant industries to grow to manhood. Consider, for example, the glass industry. In India, there is every requirement for the manufacture of glass, but Austria meanwhile has secured something that approaches a monopoly of the trade. With her large factories, manned by experienced workmen, and turning out glass tumblers by the tens of thousands, she can sell excellent tumblers in Indian bazaars at a price which would be ruinous to any newly-established factory in India, worked in the small and tentative manner of a new concern. If the Government of India were permitted to rule that for a term of, say, ten years she would assist the Indian glass-industry by giving Indian glass-manufacturers a bonus—a 'bounty' as it is called—on all the Indian-made glass that they might sell, the Indian glass industry would be given a good start, and at

the end of the ten years either an Indian glass industry would have been established or the ill-success of the Indian glass-trade would prove that the industry was not suited to the country. In either case the duty could be brought appropriately to an end. The recent action of the Secretary of State in forbidding the Government of Madras to foster industries at Government expense makes it manifest that for the present at any rate there is no hope of such bounties; and it is in cases like these that self-sacrificing swadeshism might do good; for in the case of preferential purchases in the name of swadeshism bounties are included in the price that is paid.

It may be well to remark that it would be a false swadeshism that would induce the patriotic Indian to hold it as an economic principle that any and every foreign production, agricultural or manufactured, should be boycotted in favour of Indian goods. Different countries are specially fitted for different productions, and, in the economy of nations, each country, while producing in large quantities those goods for the production of which it is best fitted, should be

ready to accept other goods from abroad in exchange. Cicero was by nature a great orator but a poor poet, yet, instead of being content with his oratorical gifts, he insisted on producing poetry, and his poetical productions brought him discredit,—and countries are as diversified in their natural gifts as men. At the same time, it may be remembered that India is something more than a 'country'; her extent is so great and her natural resources are so varied that the limitations of Indian swadeshism are the smallest. But if foreign wares are to be boycotted, the boycotting must be not because they are foreign but because India can supply her own needs economically and can do without foreign goods.

In any departure from Free Trade principles there is always a danger; and there is always the possibility that a temporary outburst of swadeshi enthusiasm might in the end prove to have been as harmful as protection of the ordinary kind. To show how this might happen, it may be observed that under the influence of swadeshi enthusiasm the demand for local productions might be greatly increased. It would be a

natural consequence, therefore, that manufacturers would seek to increase their supplies—that they would set up additional machinery—that they would increase the number of their workmen—and that new factories also would be started. If swadeshi enthusiasm were then to cool down—as in the very nature of things it would be likely sooner or later to do—the result would be that when swadeshi protection had been withdrawn, foreign wares would compete with swadeshi goods as before, and the swadeshi supply would be greater than the demand. Workmen would accordingly be thrown out of work, factories would be closed, manufacturers would be ruined, and industry would be set back. It may be a fact that something of this sort has occurred already; but we may hope that during the recent outburst of swadeshi enthusiasm the people of India have learned that Indian articles can be as good as foreign productions and that the filip that has been given to Indian industries will be permanent in its effect.

It is important indeed to realise the fact that swadeshism is a sentiment, and that it is always

a question how long a sentiment will last. Life is a very stern reality,

> For men must work, and women must weep,
> And there's little to earn and many to keep;

and it is too much to expect that swadeshi enthusiasm will always be so vigorous that the struggling husband or wife will for ever be willing to spend eight annas on an article of Indian make if an equally good article of foreign-make can be bought for six or seven. It is well that the rising industries of India have been encouraged by an appeal to the patriotism of the people; for patriotism is an ennobling sentiment, and it influences the spirit for its improvement. But sentiment, when it is in conflict with the purse, is altogether unreliable in a work-a-day world; and swadeshism, if it is really to lead to prosperity, must be set upon an economic basis. India's industrialism will not have been assured until the people of India have learned to buy Indian wares for their own sake—not merely because they are Indian but because they are cheap and good.

During the recent manifestation of swadeshi enthusiasm, the swadeshi preachers appealed to

the patriotism of the Indian buyer, but they should have appealed also to the patriotism of the Indian seller and of the Indian manufacturer too; for the appeal to the buyer alone has tended in some measure to delay the ideal of swadeshism founded upon an economic basis; for when the swadeshi enthusiasm was at its height and buyers were pledged to buy Indian goods alone, a number of small manufacturers and small dealers tried to make an unfair profit out of the patriotic spirit of the people. Inferior articles were often offered for sale at prices considerably beyond their worth, in the idea that the mere fact that they were 'swadeshi' would induce patriotic buyers to give them the preference. The word 'swadeshi' became a catchpenny head-line for newspaper advertisements and for tradesmen's hand-bills, in respect sometimes of goods which in point of price—and often of excellence—had little but 'swadeshi' to recommend them. This sort of thing does much harm to the swadeshi cause—which will not have been assured until the manufacturer and the dealer have learned to be as patriotic

as the buyer, and until India's industrial productions stand admittedly on their own merits. The patriotic buyer must be made to feel that he should prefer swadeshi goods not only in the patriotism of his spirit but also in his confidence that the dealer is not trying to cheat him in the name of swadeshism and that he is getting the best value for his money. It is a matter of much satisfaction that very many of India's manufactured goods are of the first quality, and that her manufactures are developing fast. Happy will it be for India's industrialism when they have so developed that the term 'swadeshi' will be a recognised symbol of excellence and of economy. In this chapter, then, we would appeal not only to the patriotism of the buyer alone, but to the patriotism of the manufacturer and of the dealer too. If the buyer is to be patriotic enough to stand firmly by swadeshi goods, the manufacturer and the dealer should be patriotic enough to see to it that their swadeshi wares shall do India credit.

For such a well-worn subject as swadeshism this chapter has been sufficiently long. It has

attempted to show that outbursts of swadeshi enthusiasm among the purchasing public are protective in their nature—that they may tend to encourage rising industries, but that, as in all protection, a danger underlies them. It has condemned a blind and unreasoning swadeshism. It has urged that the seller must be as patriotic as the buyer and that true swadeshism must be a blending of patriotism and economy.

IV.

INDUSTRIAL EXHIBITIONS.

THE reader will perhaps object that it is all very fine to talk about patriotic industrialism and to preach to villagers on the duty of taking part in industrial enterprises, but that such talking and such preaching are of no practical use whatsoever, inasmuch as the villager—not to speak of the mofusil townsman—does not even know what industrialism means, other than the industrialism which has come down to him from his forefathers. His menials plough his fields and sow his seed, drive his bullocks up and down the well's incline, and reap his crops; his women pound the rice, and his children drive away the crows; the oil-mills creak in the oilmongers' quarter; there is a sound of chopping and sawing in the yard where the village carpenters are manufacturing gate-posts and bullock-carts; and there is a still more deafening noise on the *pial* * where the village Vulcan

* verandah floor.

is hammering kerosine-oil tins into tin lanterns, tin pots, and other tin wares of every village requirement. "Industrialism!" cries the villager; "what more in the way of industrialism can you want? What room is there for industrial development?"

If the reader would do his villager a kindness, let him persuade his rustic friend to set out on a visit to the next industrial exhibition. A well-ordered exhibition is the finest object lesson that a villager can have; for at an exhibition——within a compass no bigger than his own village——he is given a concept of well-nigh every industry in the land; and one of the best pieces of work that the Indian National Congress has done has been the institution of industrial exhibitions as adjuncts of its political meetings. It is now on the unwritten programme of the Congress that an industrial exhibition will be a permanent annual institution in connection with its annual political conventions; industrial exhibitions, moreover, unconnected with the Congress are being held from time to time in different parts of the country

and, inasmuch as a visit to one or another of these exhibitions will be possible for millions of the people, increasing the knowledge and enlarging the ideas of all who avail themselves of the opportunity, a short study of industrial exhibitions should be useful.

The history of industrial exhibitions in India may be briefly sketched. During the last few years of the East India Company's rule there was an era of industrialism in the land. Lord Dalhousie, the father of public works in India, was Governor-General, and during his regime numerous industrial schemes were brought to a success. In 1853, the first railway in India, running from Bombay to Tannah, a few miles up the coast, was opened. In 1854 the Public Works Department was instituted, and in the same year the magnificent Ganges Canal admitted the first barges. In 1855, trains began running on the railways at Madras and at Calcutta, and in that same year——when there was as yet no idea of the terrible rebellion that was shortly to disturb the industrial peace—industrial exhibitions were held in the Presidency cities. They were

organized by the Government, in excellent fashion, with local committees at work in all parts of each Presidency. The exhibitors were numerous, and juries of experts were appointed for the respective classes of exhibits, whose business it was not merely to award medals but also to write reports on the several classes. These reports still exist; and even now—half a century afterwards——some of them are highly instructive. An industrial exhibition is, as it were, a lens upon which a small but precise picture of the industries of the age is reflected, and an exhibition report is, as it were, a developed photograph of the image on the lens. The official reports of those early exhibitions give us an excellent insight into industry as it was in India half a century ago; and they suggest the idea that, although the people of India now-a-days are as a whole scarcely more advanced in technical arts than were their forefathers of fifty years ago, yet the knowledge of technical arts on the part of individuals is very much greater than it was. To those early industrial exhibitions no Indian exhibitor

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seems to have sent any technical exhibit outside the country, brass-ware, earthen-ware, ornamental hand-woven cloths, and so on—beautiful things in their way, but monotonously void of variety. To this there has been a very great contrast in the exhibitions under Congress auspices, to which natives of India have submitted numerous exhibits of the most up-to-date description——from massive mica-packed burglar-proof safes to dainty silk-lined spring-opening jewel-cases, from gorgeous state carriages to toy bullock-carts, from sweet-toned harmoniums to clattering looms, from fairy-like scent-cases to municipal sewage-carts, and from pats of creamy butter to bottles of blue-black ink. At the Madras Exhibition in 1855, the jury for the mechanical arts, consisting for the most part of Madras Railway engineers, felt themselves called upon to write in their report a sort of explanation of an absolute dearth of mechanical exhibits by native exhibitors. There had hitherto, they said, been no demand for better tools than the natives of India already used, and prejudice and other obstacles had also

intervened; but they expressed the hope that

"education and individual enterprise may now gradually remove the barriers which have hitherto retarded the introduction of modern appliances."

Evidently these exhibitions of 1855 were attended with good results; for at another exhibition, held at Madras in 1857, just three months before the great Mutiny in the north broke out, the jury found that the mechanical display wore "a greatly improved aspect." They wrote :

"Native prejudice, at least in Madras and in the neighbourhood of other localities of European operation and enterprise appears giving way to the superior appliances and contrivances of European skill and science. This is exemplified in many of the articles sent to the exhibition by native exhibitors, in which partially successful attempts have been made to copy the European style of work, although the means employed and the method of application to effect the same result appear, and are, defective in many respects. There can be no doubt that in the course of a few years hence a great advance will be made by the natives of the country towards substantial improvement in this most important branch of mechanical art, (manufacturing machinery and tools), if encouragement be held out and European machinery more generally introduced."

It is not unlikely that all the members of those ancient juries are now no longer in the land of the living; but if any of them could have visited any of the recent industrial exhibitions, they would have realised that in the large towns, at any rate, their expectations had begun to be fulfilled; and there is no doubt indeed that India

owes very much of the present progress in her large towns to the impetus of those early exhibitions. Besides these old-time industrial exhibitions there were agricultural exhibitions in numerous centres, and agricultural exhibitions continued for some time to be held frequently. But they were very expensive, and Civilians found them, no doubt, an exceeding worry; Lord Dalhousie's spirit had not descended to the Viceroys—some of whom, however, did good work for the development of Lord Dalhousie's industrial schemes——so the exhibitions were gradually allowed to disappear, the last agricultural exhibition at Madras having been held some twenty years ago. In the sixties, when Bombay's cotton industries suddenly developed owing to the cotton collapse in Lancashire, and when other industries developed, in sympathy, Bombay entered with enthusiasm upon the idea of holding a great 'international exhibition'; but the commercial development had been exaggerated, and a reaction followed; Mr. Byramjee Cama, a wealthy Parsee, was reported to have failed for more than 3 millions sterling; other failures followed, and

the distress was so great that the projected exhibition was abandoned. At Calcutta, there was a very successful 'international exhibition' in 1884, and an exhibition formed part of the programme of the Delhi Durbar of 1903. All these exhibitions have no doubt been for much good, but happiest perhaps of all are the industrial exhibitions connected with the Congress; for, being indigenous institutions, without any official wire-pulling to give them a false bureau-born appearance of vitality, they are genuine exhibitions of what India——and Indians in particular——can really do. The first of these latter-day exhibitions was opened at Calcutta in December, 1901; the second at Ahmedabed in December, 1902; and the third at Madras in December, 1903; and it speaks well for progress that the third was the best of the three. The Congress exhibitions have continued to be held, and we may trust that they will still go on improving year by year, and that they will continue to do great things for India's development It is to the Madras Exhibition of 1903-04 that special references will be found in these pages, because

this book was written as a souvenir of that excellent show. The author's remarks on the subject of exhibitions generally were the outcome of a visit to the Madras exhibition, and they are retained in this new edition in the idea that they may be of service to organisers of exhibitions at any time and in any place.

In a study of exhibitions, exhibitions may be considered in respect of (1) the organisers; (2) the exhibitors; (3) the visitors.

In regard to the organisers it may be remarked that when an exhibition has been decided upon, the preparations should begin as reasonably early as is possible. Only those who have engineered an exhibition can know the immensity of the labour and the liability to chaos if packages of exhibits are arriving at the last moment. A disorderly display loses immensely in interest and in value; and if arrangements are allowed to sleep till the date of the exhibition draws near, it is nothing but chaos that will ensue. The need of going early to work may be specially impressed on the district organisers—the district committee-men, who are more or

less in direct touch with the provincial workmen who will be sending exhibits; for it takes a considerable time to rouse provincial workmen to the fact that an exhibition is to be held, and that they should take part in it; and, therefore, if there is any delay in approaching them, a number of exhibits will be lost; for, it will not be till the last month, perhaps, that some of the workmen, eventually realising their opportunity to display their skill, will begin busily working at exhibits, only to find themselves too late after all. The "Great Exhibition" held in London in 1851 was planned in 1849; the subscription lists were started on the 3rd of January, 1850, and the exhibition was opened in May, 1851, two years after the making of the first arrangements and sixteen months after the subscription lists were started. But the exhibition remained open for six months; so, if things were not quite perfect within the first few days of the opening, there was still plenty of time to rectify anything that was wrong. In the case of exhibitions in India, which remain open but a few days, everything must be in order on the

first day, or the exhibition is spoiled; the sooner, therefore, that preparations begin, the better. For another point, it may be remarked that everything should be done to simplify matters for the visitor. Sign-boards, printed in bold characters——in English and the Vernacular——should mark the approach to the various groups of exhibits——"Textile Fabrics"——"Machinery"——"Furniture"——and so on, as the groups may be. As for the published catalogue, it should be informing, with occasional interesting notes, but it should not contain too much. At the Madras Exhibition of 1903-04——which, by the way, was for the most part a particularly well-organized show——the catalogue that was sold to the public aimed at naming every single exhibit. The following, for example, were the first few lines of page 27 :—

Regd. No.	Sender's Name.	Description of Article.	Serial No.
467	INDIAN STORES, Ld., Calcutta.	1 Pair of stockings.	2834
467	INDIAN STORES, Ld., Calcutta.	1 Sweater (woollen).	2835
467	INDIAN STORES, Ld., Calcutta.	6 Jerseys (woollen).	2837
467	INDIAN STORES, Ld., Calcutta.	3 Balaclava caps (woollen).	2838
467	INDIAN STORES, Ld., Calcutta.	Two pairs woollen gloves.	2839

This sort of thing ran on for three pages in connection with the exhibits of this particular firm, and it ran on for, literally, dozens of pages in connection with textile fabrics in general. It reads more like a draper's price-list or an auctioneer's inventory than an appropriately informing catalogue. The catalogue would surely have been much more appropriate if the exhibits of this particular firm had occupied one line of the catalogue instead of three pages :—

Regd. No.	Sender's Name.	Description of Goods.	Serial No.
467	INDIAN STORES, Ld., Calcutta.	Wearing apparel, &c.	2834-4111

Abbreviations like this would leave room for informing "remarks" on articles less self-evident than stockings and gloves. Each individual article would of course be ticketed with its own number, and the ticket might contain in plain letters any useful description which the interested visitor might read to his profit without being worried to hunt up his catalogue ; and for purposes of sale-accounts there would of course be an official list of every exhibit ; but the catalogue for the public need not be a reproduction of the

official list. Another point with reference to the organisers is that an exhibition committee should not feel itself committed to find room for worthless exhibits——crude specimens of workmanship, foolish inventions, inartistic pictures ——forwarded for its approval. Things that are exhibited at an exhibition should be models for the public ideal, for inferior exhibits spoil the value of the exhibitional lesson. In districts of India where exhibitions have not as yet caught hold, as it were, of the people and where mofussil committees and mofussil exhibitors have to be worked up into sending exhibits, a committee must necessarily accept a good deal more than it really approves of, lest the great mass of would-be exhibitors should be discouraged and exhibitions be brought to naught; but even in such districts a certain degree of discrimination should be exercised. At an industrial exhibition, moreover, a committee would be somewhat disposed to "give every man a chance"; but even industrial workmen should be brought to realise that it is an honour to get their exhibits accepted and that there is

a point of excellence below which the honour will not be theirs. Touching upon another point, it may be observed that it is the object of an exhibition to attract as many visitors as possible, for their instruction—— not to speak of their gate-money; but a committee should bear in mind that the great majority will be attracted by things that amuse rather than by things that instruct. Flags round the enclosure and merry-making in the grounds have no connection with machinery for ginning cotton or with patent water-lifts; but, just as at the village church at Auburn,

"Fools who came to scoff remained to pray,"

so at an industrial exhibition, fools who come to see the fun may end by examining the machines. On another point it may be remarked that, while, on the one hand, it is undesirable to accept exhibits that are educationally worthless, it is, on the other hand, undesirable to accept exhibits that are of considerable monetary worth; for valuable articles are in a dangerous place in an exhibition building. Amongst the thousands

of people that may visit an exhibition in a day, a good many will be dishonest; and a dishonest man who casts his eyes on a display of fine jewellery in the daytime may be laying his fingers on it at night. It may be advisable to remark that the erection of the building is a serious responsibility, and should be entrusted to a competent engineer, so that it may be absolutely waterproof; for, if in a sudden and unexpected shower the rain were to come pouring through a fine-weather roof upon displays of expensive muslins and brocades, dainty furniture, and so on, so that the exhibition should wind up with a display of bedraggled fabrics, sodden wood, and rusty metal, there would be a serious outcry on the part of the exhibitors——not forgetting the visitors in their holiday attire——and exhibitional development might be seriously delayed. Not only, however, must there be absolute protection from rain, but the best possible protection against fire must also be secured. A last word to organizers. They should be a really organized body. Let the general committee be as large as you please, for committee-men are

committed to special subscriptions! But the executive committee should be as small as is consistent with good work. Even the executive members should delegate dictatorial powers to one of their number, whose directions they should undertake to carry out implicitly; for an exhibition is one of those things that work best when a single mind shapes the whole; for there is need of such haste when the opening day draws near that there is no time for talking, and questions must needs be answered on the spot. The dictator, however, should not try to do too much, and may appropriately put each exhibitional group under the sub-dictatorial command of others of the executive members respectively. The getting up of an exhibition is a great work, and even in the matter of organisation, of which a serious experience will have been acquired by a body of leaders of the people, these latter-day exhibitions must needs have great value.

As for the exhibitors, they should bear in mind that it is not the purpose of an exhibition to give them an opportunity of selling their wares at high prices, but to enable them to show the

public how cheap and how good their articles, made in India, are. A good many things, to be sure, are usually bought at an exhibition; but what the exhibitor should look for is an advertisement for his low-priced wares rather than a few high-priced sales at the exhibition. There are exhibitors who seem to lose sight of this fact. They should bear in mind that the great majority of persons come to an exhibition, not to buy goods which they cannot carry away till the exhibition is over, but merely to look; and exhibitors, therefore, should take care that the public see such articles as will impress them both with their excellence and with their reasonable price. Another thing that exhibitors might do to their advantage is to write any interesting remarks against interesting exhibits. For example, a section of a large timber tree exhibited under the general head "Forest Produce" might pass unnoticed as being merely an uninteresting "piece of wood;" but if the section bears a short clearly written inscription, "Section of Teak, girth 25 ft. 2 in." crowds will stop to look at it, marvelling in their conception of the greatness

of the tree itself. An exhibitor may learn useful lessons sometimes from the remarks of the crowd. As he stands near his stall, the crowd have no idea, perhaps, that he is other than a visitor like themselves, and some of them will talk about his exhibits. Some of the remarks, perhaps, will be hard to bear; but he should lay them to his heart, for they are honestly critical; and, with a view to the improvement of his own handiwork, he should ask himself whether the criticism is well founded or not.

As for the visitors, the great majority must not be taken seriously. It is somewhat a satire on the public taste that at the Madras Exhibition of 1903-04 the exhibit that was far and away the most appreciated was the work of a lunatic ——a patient in the Madras Asylum. The lunatic's exhibit was a pair of life-size wooden figures, painted and draped, representing a Brahmin beggar and his wife. The ginning machine might be deserted, the patent sewage destroyer might be passed by with a contemptuous sniff, even the Maharajah's gilded carriage might

be left without admirers, but at no single moment of the exhibitional day was the lunatic's exhibit without its appreciative group. But no matter! The whole show is an object-lesson to all; and even for the throngs of gala-dressed women who seek nothing but to be amused it must be a wholesome experience to be let loose for a while from their inner chambers, to jostle with the crowds, to gape at the brilliance of the red and gold silks, at the glory of the state carriages, and at the delicateness of the ivory and of the brass, and to exchange exclamations in appreciation of the lunatic's beggars. But our rustic patriot must not come merely for this. Let him by all means walk round the show with his womenfolk and share in their impulsive delight; but let him over and above all this make a serious, examination of the agricultural and industrial exhibits, and consider whether this machine or that, this industry or that, might not be profitably introduced into his own district. Let him say to himself as he goes his rounds, "I am here, not merely for my own entertainment, not merely for my own instruction, but for the good of my village, and that I may do my country some service."

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V.

THE INQUIRING MIND.

WE will now imagine that the reader has persuaded his rustic villager to visit the next industrial exhibition. Perhaps, the reader will accompany him; and, therefore, in order that he may beguile the way with remarks appropriate to the occasion, he is here presented with a few general ideas which may perhaps come in useful as containing suggestions for such remarks.

The Indian mind is inquisitive but not inquiring. The Indian, that is to say, is inspired by a spirit of curiosity which prompts him to ask a number of unprofitable questions; but, on the other hand, he is seldom inspired by a desire to know the why and the wherefore of things, the connection of causes and effects. He will stare a stranger out of countenance and will ask him personal questions of a most intimate sort, in such fashion that the stranger

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is likely to be imagining that he must be a suspicious-looking creature and that his questioner must be a policeman in undress; but it is all in the way of curiosity, and is in no way prompted by a desire of profitable knowledge. The spirit of curiosity runs through all classes of society. In lower-class life, a new ayah, within the first half-hour of her arrival, will not only have learned from the cook all about Master and Mis'ss, Young Master and Miss, and all about their visitors, but will also have learned matters which Master and Mis'ss had fondly imagined were secrets between themselves. In higher-class life, a Native gentleman, unless he has been Europeanized, will without the slightest diffidence ask a European gentleman what was the business that took him up to Madras or what was the price of his watch; and the catechism that a European lady usually undergoes if she pays a visit to a sister of the Indian race is either an amusing or a painful ordeal according to the temperament of the visitor.

A story, the precise truth of which the reader may be assured of, illustrates how far——on the

feminine side at any rate——the Indian spirit of curiosity may go. A certain British officer was sent not long ago on recruiting duty into a certain rural district in a certain part of India. As there was no hotel or European dwelling in which he might reside, a widowed *rani* in the principal village, whom the District Officer had approached on the subject, offered the visitor hospitality in one of the houses in the precincts of the palace. The officer stayed there for a week, and was most kindly entertained, all his wants being carefnlly looked to and carefully supplied. He had a formal interview with the *rani*, through the interpretership of her son, a lad of fourteen or fifteen, who had learned English at school; and at the end of his visit he called at the palace to thank the lady heartily for her kindness, and bade her farewell. Being fond of exercise, he set out on foot from the palace to the railway station, and, when he was half way there, he was overtaken in hot haste by the *rani's* son, to whom he had already bidden good-bye at the palace. Thinking that the lad had been sent at the last moment to see him

politely off at the station, he was for continuing his way with the lad at his side; but it was evident that the lad had something on his mind, and the officer asked him accordingly to speak out. "Sir," said the lad, still out of breath with his run, "my mother would like to know what pay you get." This is a true story, which the writer had direct from the officer concerned. The idea of pursuing a parting guest with a special messenger to inquire the amount of his salary was unique perhaps with this particular lady, but the story gives an excellent illustration of the way in which curiosity in India can work.

The inquiring spirit——the spirit that tries to find out the why and the wherefore of all things——is something very different from the inquisitive spirit, and it is sorrily deficient in the people of India as a race. Let us consider an illustration. Electric Tramways have now been running in Madras for a number of years; and yet it is probable that not one person in, say, a thousand of the Native population——barring, of course, students who have been expressly taught science

in class——could explain, even with a feeble explanation, the way in which the cars move.

The average Englishman, on the other hand, ——as well as the average citizen of most other countries in Europe——always wants to know "the reason why" of everything. The first time he travels by sea he must needs climb down into the engine-room and examine the engines; and if the engine of his train happens to break down he will enquire into the details of the stoppage as minutely as if he were a repairer of old engines, instead of, perhaps, a repairer of old boots. The Britisher who evolved that well-known work of the last generation, "Enquire Within upon Everything," understood the inquiring spirit of his race, and it is no marvel that the *Times* Encyclopædia, which was advertised as comprising "the sum of human knowledge" commanded a large sale. The Englishman's spirit of inquiry manifests itself in the earliest years of his childhood. Give a little English boy a clockwork toy, and ten to one that before many days are past he will have broken it open to see the inside——to "Enquire with-

in," and to inform himself as to the why and the wherefore of its movement. The spirit of inquiry inspires him, moreover, to ask interminable questions, and in his thirst for prime causes he is given to vexing the souls of all his elders with his never-ending catechism. Sorry is the lot of a father who settles down to enjoy himself with his evening paper if his small son, tired of play, is keeping him company. We will dramatize the proceedings:

SCENE: *A parlour.* PATERFAMILIAS *is seated in his easy chair by the fireside, reading the newspaper. A* SMALL BOY, *his son, seated at the table with a picture-book in front of him, is ignoring his pictures and fixing his eyes on the clock.*

SMALL BOY (*after an interval of silence*) Father!

PATERFAMILIAS (*deep in the mysteries of the money article, turns round with an expression of annoyance on his face*) Well! What is it?

SMALL BOY: Father, what makes the clock go round?

PATERFAMILIAS (*patiently, with a desire of improving——but as hastily as possible——the small boy's mind*) Why, you wind it up——tighten the spring,

you know; and then the wheels go round (*resumes his paper.*)

SMALL BOY (*after another interval*) Father!

PATERFAMILIAS (*unmistakably annoyed*) Well! what's the matter now?

SMALL BOY: What's the spring?

PATERFAMILIAS (*a model of paternal patience, sighs, lays down his paper, takes down the clock, takes off the glass shade, opens the clock, and explains the action of the spring, puts things as they were, and resumes his reading with the feelings of a martyr at rest.*)

SMALL BOY (*after another interval*) Father!

PATERFAMILIAS (*grinding his teeth*) What on earth do you want now?

SMALL BOY: You didn't tell me about that little gold ball that keeps swinging from side to side.

PATERFAMILIAS (*starting up in a rage*) Good heavens! This is more than any——(*checks his wrath*) It's time for you to go to bed now, my boy; I'll tell you all about the little gold ball another day (*rings the bell for Nurse*) Good night!

The same spirit that prompts the small boy to want to know all about the workings of the

clock prompts him, perhaps, in after years to want to know all about the working of the stars, and he becomes a great astronomer; or all about the workings of the earth's crust, and he becomes a great geologist or a successful mining engineer; or all about the workings of liquids and gases, and he becomes a famous chemist; or all about the workings of machines in general, and he becomes a great inventor.

The inquiring spirit is a spirit that the Indian, and the Indian student in particular, needs to cultivate if he would fall in line with the requirements of the age. It should not be difficult, perhaps, to name the principal reasons why this spirit is so rare in India; and an inquiry into these causes will perhaps be profitable.

The first cause may perhaps be found in religion, the tenets of Brahmanism being such that the Brahman mind has for countless generations found its interests in questions of abstract philosophy alone; and thus the leaders of the people have not been given any stimulus to material developments. According to the pan-

theistic idealism of the Vedanta, material things are unrealities——mere images of the mind ; and nothing truly exists save the all-embracing spirit. The Brahman cares naught, therefore, for material studies, and makes no calls upon his mind to inquire into the action of base material things. It is, on the contrary, the ambition of the pious Brahman to detach himself from material things altogether ; and in his supreme religious exercise ——in the performance of the "Yoga"——he makes it his business to shut his eyes against the world for hours at a time and aspires to be lifted from the ground by the force of his aspirations after God. Truly this desire of union with the divine Spirit is a noble desire, and it is true also that the material is of infinitely less account than the spiritual ; but we are face to face with things as they are; and, whether material things are realities or not, they are certainly facts. The body may be but a shadow, but its sufferings are any way real. Hunger and thirst, famine and poverty, national loss, national degeneration——these things are all of them facts ; and he that loveth his neighbour or

that hath an affection for his people will surely desire to help in the work of their salvation. The Brahman is in no way called upon to give up one iota of his religious belief; he may still believe that the things of this world are shadows, yet in the strength of the spirit he may profitably turn some of his attention to those self-same shades. Brahman philosophy is admittedly beautiful, but an age has dawned upon India—an age of coal and machinery——in which man liveth not by philosophy alone. No nation while it has given itself up to abstract studies alone has ever made much progress In Europe in the middle ages, when learning was in the hands of cloistered monks, and when the abstract philosophy of the schools was the only studious pursuit, science was largely neglected and national progress was slow; but in the sixteenth and seventeenth centuries a reaction set in; a scientific and mechanical era was established, and the Western world has ever since then gone rapidly forward in the knowledge which has given her power. In India, a reaction has been long in coming, but a reaction has undoubtedly begun,

and we may hope that when the thought of the nation has once been turned towards practical things, great progress will be made.

A second reason for the lack of the spirit of inquiry in India may be found in the fact that the wants of the people are so few that there has never been any call for inquiring minds which would investigate the possibilites of mechanical development. In the warm climate of the greater part of India, where a minimum of clothing——sufficient for decency alone——is necessary, the clumsiest of hand-labour has sufficed for the weaver's art, and there has been no incentive, as there has been in England, for men to go on inventing one improvement after another upon the primeval looms. The necessities of life, moreover, were, at least till lately, so few that almost every district could supply its own needs——grow its own grain for its food, grow its own fibre for its clothes, supply its own mud for the walls of its dwellings, and manufacture its own rude implements for its fields. So little merchandise, therefore, was necessary that the coolie's back, the pack-

mule, or the bullock-cart, met all the requirements of overland transport; and the occasional traveller, if he was unable to walk, was content with a cart or a palanquin. There was no demand, therefore, as there was in Europe, for the inquiring spirit which should gradually develop the conveniences of goods traffic and of passenger traffic, past the era of the "flying coach" into the era of the modern railway train. But machinery of all sorts has now been brought into India by the foreigner, and it has come to stay. Possibly the people of India are no happier with it in their midst than they were in the old idyllic days when they were without it; but, now that an industrial age has come, the fact of the matter is that the people of India must either stir themselves up and adapt themselves to the new conditions or go to the wall. If a tribe that had for generations used bows and arrows in war were called upon to fight against a tribe that had learned the use of rifles, it must necessarily be overcome. India's old-fashioned ways of working are, as it were, bow and arrows, with which

she will vainly compete with the foreigner with his 'machine-guns.' India, for her salvation, must get rid of her bows and arrows and must learn to use 'machine-guns' too. Individual Indians must attune themselves to the inquiring spirit, and must find out where the new methods will prosper.

A third reason for the lack of the inquiring spirit in India may be found in the indomitable patience of the people. The man who is patient enough to stand all day long, and perhaps half the night, side by side with his brother, baling water from a tank up an incline into his rice-field with a two-handled bucket is not the sort of man who will invent a new and improved water-lift. The man who is patient enough to sit all day long and perhaps half the night, at a loom, throwing his shutttle from side to side and knocking the woof together with a stick, is not the sort of man who will develop machinery. The man who is patient enough to make long journeys in a bullock-cart is not the sort of man who will invent a motor-car. Patience is an excellent thing in its way, and the "patience of Job" is

proverbial as a marvellous exhibition of virtue. But there is another creature, besides Job, that is proverbial for patience, namely, the "patient ass." Thus, there are two kinds of patience —— the religious patience——a courageous acceptance of unavoidable sufferings, as in the case of Job, and a sluggish tame-spirited patience, as in the case of the dhobie's donkey. The latter sort of patience is unsuited to the times, and India must shake it of. Look abroad. The Englishman is impatient and his life is a rush and hurry; he is always wanting to get more and more work done within a given time; and therefore he is constantly inventing, constantly moving faster and faster with the times. The American is more impatient still, lives in a still greater rush and hurry; and therefore he invents still more. India, on the other hand, is patient, is never in a hurry, and therefore invents nothing. It is well to be patient, but not so when patience means loss. Happily, life in India is beginning to be a little faster than it was; and people in India must all of them

learn to "hurry up",——to inquire after new things, by which they may not only get abreast of the times, but may, if possible, get ahead.

The last reason that we will adduce for the lack of the inquiring spirit in India is the unbending conservatism of the people. So strict is this conservatism that well-nigh every man in the land would till lately have been inclined to reject as something akin to an unrighteous impertinence any mechanical contrivance by which an alteration would have been introducod into the ancient looms or by which a potter would have turned his wheel otherwise than his potter-forefathers of countless generations had turned it before him. An inventor in India in the olden days would have been as hoplessly out of place as a poet amongst an unpoetical people. A poet's verses, if he were to recite them to an unsympathetic crowd, would win him the reputation of being light-headed; and in bygone days an Indian inventor's new and improved loom, if he had ventured to describe his idea to his fellow-villagers, would have been classed in

their minds with Aladdin lamps * and seven-league boots. Conservatism is strong still, and the commonest exceptions to its influence are unfortunately of the wrong sort, in the shape of the acceptance of anti-national vices, such as irreligion and intemperance, smoking cigarettes, and reading questionable novels, in respect of which acceptance too many of the people are much more "Liberal" than they ought to be. This, however, is a side issue; the point to be noted is that the national conservatism has tended to check national development; and it is to be hoped that India, without any base surrender of her national life, will in future be more ready to welcome advantageous changes than she has been in the past.

A lamentable addendum to all this is the fact that despite the best intentions of educational authorities, education in India has done very

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* It may be noted, as a sign of the progress of inventions in the West, that the phrase 'Aladdin lamps' in this passage has had to be subsituted for the phrase 'flying machines,' which appeared in the original edition. When the first edition appeared—only eight years ago—the idea of flying machines was ridiculed, and men who were trying to invent flying machines were regarded as cranks. And now!

little in the way of arousing an inquiring spirit. It may almost be said, indeed, on the contrary, that the educated product of our schools and colleges has been liable to be even less of an inquiring turn of mind when he has finished his educational career than he was when he began. It is in this way. The Indian lad has a series of examinations before him, and during his educational career he is given to thinking that nothing is worth his attention that is not included in the examination syllabus. To the average English lad a public-examination certificate is a mere ornament of his educational career, a mere sign of his culture; and therefore, in studying for it he is wont to allow himself abundant leisure for his inspiring hobbies. To the average Indian lad, on the other hand, his examination certificate is a vitally important possession, in the getting of which he allows himself no leisure whatsoever, except, perhaps, in the shape of occasional spells of what he calls his "general reading." The importance of the certificate is, indeed, real. It is not unlikely that a certain most desirable wife will be withheld from him unless he passes,

say, the Intermediate or the B A.; and that, besides the wife, his livelihood depends upon his success. While he is preparing, therefore, for the eventful week, he naturally bends all such energies as he has towards the acquisition of information with which he hopes to satisfy the examiners. Culture goes for nothing; research is a waste of time; radium may be a highly interesting metal, but unless it is down in the list of metals in the chemistry syllabus, he will consider it a waste of time to trouble himself to read about its properties. As for the examination before him, he feels that he must get up a sufficiency of each subject in the easiest way. In the matter of his English Text his researches are confined to "Smithson's Notes"——"Text and Notes; Complete: As. 8"; for his Euclid and Algebra he relies on his "bookwork"; and thus he fits himself for his examination and for life! Interesting side-issues in Literature or History or Science, such as would send an inquiring student to the Library on a voyage of research, have no charm for him; sufficient for him if when the exami-

nation results are published, number 3507, or whatever his number may be, is one of the lucky ones on the list. But he has starved his spirit while he has fed his memory; he has learned to lay hold of what other men have taught, but he has not learned to teach himself; he has learned to steer by the lights of other vessels, but he has allowed his own light to go out. What is to be done? Every parent should make it his duty to encourage his children from their earliest years to think for themselves. He should point out to them objects of interest, ask them questions and encourage them to ask questions in return. The spider on the wall, the flower in the field, the stones in the river-bed——his children should be encouraged to familiarize themselves with everything that they see, and to try to find out for themselves interesting facts about this thing or that, and thereby develop the inquiring spirit. A child brought up like this would have immense advantages over his fellows; and it would be well for India if Indian parents would make more of their children's understandings rather than be content if their

little ones learn their day's quantum of spelling and tables and write the daily page of their copy-books neatly. If the spirit of inquiry were once roused, it would take a considerable degree of educational stiffening to choke it off. The kindergarten system of education for the younger children, a system which expressly aims at unfolding the thinking faculty, might be most happily developed in India; but there is a difficulty in finding teachers. Senior students must likewise, of course, be encouraged to habits of research, and under the new system of education that the Government of India has now introduced, a good deal of encouragement will be given, but unless such habits have been developed in childhood, it is doubtful how far even the best scholastic encouragement will work. It is the children with whom most special pains should be taken; and if this be done, it may be said, with a slight change in the wording of an old proverb, "Take care of the juniors, and the seniors will take care of themselves." The main maxim, however, that this chapter would teach is the maxim that if India is to prosper her sons must be possessed of an inquiring mind.

VI.

INVESTIGATION.

WE will imagine that our villager is now in an enterprising frame of mind. He has been roused to a recognition of the fact that the development of trade and of industry is a patriotic cause, and he is now anxious to do his country and himself a service; he has realized that if he could induce some of his fellow-villagers to co-operate in the good work, he and they could jointly promote a much larger and more profitable undertaking than he could promote by himself alone, and he is accordingly trying to make influential converts to his creed; the reader's itinerary discourses have filled him with an inquiring spirit, and he has returned from the exhibition full of ideas which an inquiring study of the exhibits has aroused. He is seated on the little platform round the big banyan tree outside the village temple, and he is rapt in deep thought. This moment is perhaps the noblest moment of his life. He is at

this moment a prophet—a priest—a demigod —waiting for the inspiration to come. At this moment it is the thought of his people—of his country——that is quickening his mind. At this moment he is meditating——not the damming of the watercourse, by which he may get an extra share of water for his own rice-fields at his neighbour's expense——not the launching of a lawsuit, by which he may deprive his neighbour of some of his land——but the starting of an enterprise which shall make his neighbours and himself conjointly rich, and which shall possibly be the means of converting an insignificant village into a thriving town. But what is the enterprise to be?

If our villager is bent merely on making a little money, it may not be difficult to find him a money-making undertaking. Here is a recipe:—Take a quantity of ghee and twice the quantity of curry powder; mix carefully, make up into pellets of the size of a pea, and sell as "Viriline Pills: Rs. 2 for a box of fifty". This is a kind of enterprise, however, on which we should not like to see our villager embark; for

though it is paying, it is not patriotic. That it is paying is evidenced by the fact that so many medicine-vendors find such sale for patent medicines of the "viriline" sort that they can afford to advertise them at length in as many Indian newspapers as will accept their advertisements. The writer has just counted in a single copy of an Indian newspaper as many as ten of these advertisements, each advertisement covering a large space, and he finds therein two causes for lamentation—first, that there should be in India the occasion for such a large demand for medicines of the "viriline" sort, and, secondly, that there should be such questionable medicines as those advertised specifics often are.

But we may take it for granted that our villager is looking for something more than mere profit, and is bent on an enterprise that will do honour to himself and his partners. What particular enterprise shall he hit upon? It may be hard to say; but here he must indent on his inquiring spirit; for it is only as the result of deep thought that he can decide what enterprise will be suitable for his own particular part of the

land. He must ask himself questions: "Can anything be done to bring this village into closer touch with the world at large?" "Is there anything that the world wants which this village is specially fitted to supply?" "Are there in the hills near this village, or in the forests, or in the open tracts, any animal, vegetable, or mineral productions that could be developed to a profit?" "Are there any half-hearted or decaying local industries that could be advantageously taken in hand for their improvement?" "Could any conveniences be introduced into the village itself by which the labour of production could be lightened and the productive out-turn of the village be so much the greater?" This little book makes no pretence of being able to reply to these questions with any valuable suggestions as to enterprises that would be likely to pay; it aims merely at outlining the method which the prospective promoter of industrial enterprise may pursue when he casts his inquiring mind around.

At the exhibition our villager saw, perhaps, a light tramway runing round and round the grounds. His village, perhaps, is one of a large

cluster of villages lying in a populous district some nine or ten miles distant from the nearest railway station; and there are villages all along the route. There is a continual stream of wayfarers passing to and fro, men with bundles on their heads, women with babies on their hips, and children with travel-sores on their feet. A considerable percentage of these travellers would gladly pay a couple of annas or so for the privilege of riding instead of walking, if only a vehicle were to be had. And, besides the wayfarers, there are heavily-laden carts continually lumbering along the road, making a serious business of getting their bags of produce to the station. Under such circumstances it is not unlikely that a tramway running along the road, as a feeder to the railway, would be an immense boon to travellers, would open up the country to commercial development, and would be highly profitable to its enterprising promoters. It is not an expensive matter to lay down rails, and a variety of systems are open to choice, ranging from cheap mono-rail tramcars drawn by bullocks or horses to comparatively expensive——but also

cheap——light-railway cars drawn by a steam or electric engine; and if a few more or less wealthy villagers put their heads together—— and also a percentage of their rupees, and started a company, the thing might soon be done. What a different place that cluster of villages would be! The rails would link it up with the world; stores of grain and fruit would go lightly along to the world's markets, and timber trees that cumbered the ground, too far away from the busy world to be valuable, would now, through easiness of transport, be rich possessions.

Or, perhaps, the cluster of villages, with their teeming population and their wealth of grain and of unutilised timber, is too far away from a railway station to be brought into touch with the iron road, but is only a few miles away from a navigable river. A canal to the river would put those villages in touch with the wide world. A canal need be no costly affair. A narrow channel, just wide enough for a single barge to move along, with passing stations every quarter of a mile or so, would suffice for a beginning, and under reasonably favourable conditions should

be practicable for a small joint-stock company. If forests be available, the canal would, of course, furthermore serve the profitable purpose of floating logs of timber to the coast. If no town already exists at the mouth of the river, there would be an opportunity for emigrants from the villages to establish a village port, which might eventually grow into a thriving town, at which sea-going vessels would call for the exports that the villages would send down.

Schemes such as these might be too large for our villager to think of; but there are smaller possibilities for enterprising industrialists with small means. In the exhibition grounds our villager saw, perhaps, an oil-engine pumping up water from a tank. The little engine worked lustily all day long, with a minimum of attention; and a goodly stream of water poured continuously from the trough above. Very different this from the laborious march backwards and forwards of our villager's sleepy water-bullocks and from the thin and intermittent flow from his well——and still more different from the splish-splash, splish-splash, of

the man who irrigates his fields by hand with a leathern bucket! It is possible that our villager and his friends might do much public good with one or more small engines. With a goodly supply of water to draw upon, they might form a co-operative company which would construct an irrigation canal and supply water over a considerable area. Bullocks are expensive to buy, and their keep is a daily consideration; and the cost of their feed could be set against the cost of the fuel for the engine. But, however this may be, it is not unlikely that a number of intelligent persons, co-operating for their own advantage and for the advantage of the neighbourhood, and forming a company with a small capital at its back, could formulate a system of irrigation which would be a considerable improvement on the conditions that prevail at present.

Creak! creak! The music of the village oil-presses is borne on the breeze. The slow-paced bullocks march round and round, as the small boy, seated on the revolving bar, with a huge stone by his side, drives them on, and as the seeds in the great wooden vase are slowly made to

part with their oil. Such primitive machinery was all very well in the past, and may even serve a purpose in the present generation ; but it is a slow and laborious process ; and an up-to-date oil-mill, such as is seen in some of the larger towns in India and in Indian jails, would do the work much better, and would be far more productive. It would be a matter of a comparatively small capital to set up the machinery and to keep it going, and a small company might possibly develop the local oil-pressing into a thriving industry.

In yonder street the village weavers are working at their trestles, laboriously stretching the warp which will afterwards be transferred to the primitive looms. The weavers work for a pittance——scarcely enough to keep body and soul together ; and, yet, although the labour is so cheap and although the cotton grows, perhaps, in neighbouring fields, yon village damsel at the well is draped in Manchester cloth ! Why should this be? Mainly because the weavers are behind the times. If intelligence and enterprise worked together, the local weaving industry

could be so re-organized in accordance with the age that it should supply the neighbourhood with articles that would defy foreign competition.

In a district where cattle are abundant the hides will be many. Why should India send the great bulk of her hides out of the country, leaving the tanners and leather manufacturers in other countries to reap the best part of the profit? Why not tan hides and manufacture leather in the district where the carcases are flayed, and send only the superfluities abroad? A good tannery pays, and so does the manufacture of leather goods. A company might, perhaps, make large profits, and do much good to the district, if it should buy up the hides, tan them on the best principles, and then, with a proper leather-working plant and with a body of Indian chucklers under efficient control, should manufacture not merely all the leather goods that the neighbourhood requires but also a supply of well-made articles for export to other parts of the country and even abroad.

The steam saw-mills of Burma reap rich profits. In India, it is the laborious hand-saw

that does by far the greater part of the work. Hand-labour, to be sure, is cheap, but, where a large supply of timber is available and where transport is easy, a steam saw-mill ought to be cheaper still. Sawn planks, moreover, are more easily moved and packed than clumsy logs, and our villager, if there are forests near the village and if a railway or a tramway is available, might possibly promote a company which, with a steam saw-mill busily at work, would export largely and reap a rich reward.

Apart, too, from direct industrial enterprises, our villager might perhaps promote a joint-stock-company of another sort that should work both for patriotism and for profit. Much has been written before now on the subject of village banks; but it is, any way, likely that an enterprising company, working a well-conducted joint-stock village-bank, might make good profits for itself and at the same time rescue a whole district from the evils of unscrupulous money-lending. Lending money to the right sort of people, at reasonable interest and for good purposes, a company of repute would be likely to

attract to itself all the borrowers in a district so that the only clients of the sowcars would be the undeserving folk to whose extravagances the bank would refuse to minister.

So far, we have only touched on the surface of the possibilities of industrial development. Yon hills that rise in the background of the village may contain an unknown wealth of coal, or of iron, or of copper, or of any other valuable metal; but for the discovery of these there is need of expert knowledge. Where shall the expert be found? Even here the villager may perhaps be doing his country a service if, instead of driving his son into Government service or the Law, he has him trained to a knowledge of Nature, and sends him out into the world to discover some of Nature's hidden treasures. The man who presents India with the discovery of an iron mine in the neighbourhood of a coal-mine will have done far more good to India than the clever official who rakes in a larger revenue for Government than his predecessor, or than the celebrated lawyer who makes fine speeches in the High Court. If our villager has the money

and the will to send his son——granted the lad's intelligence——through an Indian Bachelorship of Science, and also the money and the will to send him afterwards to Europe or to America or to Japan to study mining and mineralogy and electrical engineering, with a view to bringing him back to India to do his best for his country and for himself, it is not impossible that the young man may do great things.

Happily, students are not without help. The Government of India awards a technical scholarship every year to enable the holder to proceed to Europe for the purpose of obtaining technical instruction in some particular industry. During the past five years the scholarship-holders have studied, respectively, the following five industrial subjects:—Weaving; the Leather Industry; Textile Chemistry, as applied to dyeing, bleaching, finishing, and printing textile fabrics; Soap-making; Metallurgy. The scholarship-holder of the present year has chosen to study Weaving.

One industrial scholarship per annum, such as the Government awards, would not have much effect upon the industrialism of the three millions

of inhabitants of India, but much help is very appropriately given by patriotic associations.

Chief among such associations is the "Association for the advancement of Scientific and Industrial Education of Indians," the office of which is in Calcutta, which is sending out this year as many as 48 young men to England, America, France, Germany, Sweden and Japan. The Association was established in 1904; it is liberally supported by many noblemen and gentlemen; it has received considerable support from Government officials, and the Bengal Government contributes Rs. 5,000 a year to its funds. Its object is "to enable properly qualified students to visit Europe, America, Japan, or other foreign countries for studying Arts and Sciences." In distributing scholarships, no regard is paid to race or creed; the six young men who were sent abroad in the first year included one Bengali Mahomedan, one Behari Mahomedan, one Indian Christian, and three Hindus from various districts. To gain a scholarship a student must either have passed the F. A. Examination or have studied for not less than three years in the apprentice

department of the Sibpur Engineering College. Industrial students in Europe or America are awarded Rs. 100 a month, and industrial students in Japan, where the expensess are small, are awarded Rs. 50 a month. For students in science special extra emoluments are forthcoming. The last report, which describes progress down to the 31st March, 1911, is full of interest. It shows that besides sending young men abroad to study, the Association is doing good work in India itself. An agricultural settlement has been started near Devghar ; it has 45,000 *bighas* of land, which are cultivated on the co-operative system, with about 300 participators ; roads, bridges, and buildings are being constructed, a large garden has been planted, and many fine buildings have been built. It is proposed to start an agricultural college, and it is expected that students will take to large farming as the result of their training. A company, called the 'Small Industries Development Company' has been formed for the manufacture of small articles such as pencils, buttons, and umbrellas ; buildings have already been erected, machinery

has been set up, and work begun. Amongst the officials of the Association there is a 'Committee of Experts,' and this Committee recommends to industrialists the following industries:—Matches; small hardware, including pins, needles, spades, umbrella-frames, knives, scisssors; soaps; buttons; horn combs; glassware; enamel; porcelain; pencils; leather; paints; acids. The Government is so far in sympathy with the Association that it has expressed its willingness to help the Association to start a Technical College and has already taken action on a scheme which the Association has submitted. A very interesting feature of the Report is a statement, covering ten pages of small print, sketching the doings of returned students and of students who are now abroad. We have spoken elsewhere of students going abroad to learn an industry and failing to make any use of their knowledge when they return to India. This is not the case with the majority of the Association's scholarship-holders, and the results testify to careful selection. The award of scholarships only to students who have passed the F. A.

examination or who have studied for three years at Sibpur must necessarily weed out a number of undesirables. In a private letter the Secretary states that about 40 out of 65 students who have returned from abroad have obtained good appointments on salaries from 150 to 550 rupees a month. Some of them "carry on all the large purely Indian tanneries in Bengal and Orissa, as well as the large soap factories in Calcutta." Others are employed by the Government in Sericulture, Agriculture, and Industrial Chemistry; others are employed by the large European firms as mechanical and electrical engineers; others are the chief professors of the Bengal Technical Institute; and others are working on their own account at the small industries, named above, which the Association's Committee of Experts have recommended.

The Bengal Association is not the only Association that is doing such work. The National Fund and Industrial Association, Madras, does work of a similar character on a very small scale. In India itself, at the Government Engineering Colleges, and at such institutions as the Victoria

Technical Institute at Bombay, a good technical training is now to be had; but for some years to come it will no doubt be necessary for young Indians to go abroad to learn trade and manufactures on modern lines. The great requirement, of course, is money, and, although there has been much liberality on the part of a few, there is room for much liberality on the part of many more; and the Secretary of the Bengal Association declares that he is greatly disappointed at the apathy of his countrymen towards starting industries. But, notwithstanding the disappointment of earnest-minded men, there is much encouragement in what a few earnest-minded men have already achieved, and India may be congratulated on the progress of industrial activity. It is to be hoped that the beginnings will lead to such success that within a few years there will be a number of young Indians successfully developing the resources of every district in India.

Here it will be well to offer our villager a word of warning. In an earlier chapter the industrial patriot was urged not to be timid in enterprise; but here he may be urged, on the

other hand, not to be rash. A joint-stock-company must not be founded on any mere hazardous likelihood that a suggested industry will pay; for if the venture should come to grief and if the shareholders, including the industrial patriot, should lose their money, the industrial patriot will have brought upon his district a curse instead of a blessing. In the case of an enterprise which he finances entirely himself he may incur such risks as he pleases, although even in this case a failure may discourage future industrialists; but he must be particularly careful in cases in which other people's money is involved. Every new enterprise must necessarily be attended with a certain amount of risk, for there are nearly always miscalculations and unforeseen factors to be reckoned with. But it is one thing to face a reasonable risk, and altogether another thing to launch rashly on a speculative project. At the time of an industrial awakening, such as we may believe to be the state of things in India now, it often happens that certain persons get bitten with a speculative mania and that a number of

wild-cat schemes are formed. In England, in 1720, during the speculative mania over the South Sea Scheme, a number of wild joint-stock enterprises were started——one, for example, for extracting silver from lead and another for importing asses from Spain. Our villager, seated in the shade of the big banyan tree, pondering over possible schemes, must accordingly be careful in what he does. When the idea has come to him of a scheme that is really likely to be a benefit to himself and his village, let him turn it carefully over in his mind; let him have many and serious consultations with such of his neighbours as he can persuade to join him, let him devise the scheme carefully in its details, and let him, if necessary, seek expert advice; and then when he sees the way clearly in front of him and feels confident of success, let the scheme be launched——and launched then with a courageous determination that it shall surely succeed.

It is not, of course, in the villages alone that citizens of India must take an active part in industrial development; but it is in the villages ——where there is so little progress, and where

the object-lessons of industrial development are so few——that industrial development needs specially to be preached. Some of India's cities are doing good industrial duty. The approach to Calcutta by the Hughli is likely to impress a new-comer, even from one of the great industrial centres of the West or of the Far West, with an idea of the city's industrial greatness. Huge chimneys on both sides of the river——which have made the "smoke nuisance" a serious topic amongst Calcuttaites——pour forth such volumes as give unmistakable evidence of the great factories that they represent. Bombay, too, and neighbouring cities are representative of great things in the west of the land, while Cawnpore, with its cotton mills and its woollen mills, with its soap-works and its leather works, is, with other cities, representative of great things in the north. It is in India's cities, as distinct from her villages, that we must primarily look for great things——things much greater than there now are. It is in the cities——where crowds of educated men are gathered together, where the standard of living is far higher than in the fields,

where skilled labour can be had and can be developed, and where the houses and the shops and the very streets are blatant with the productions of foreign enterprise——that enlightened citizens should be resolved to play their part, either as organisers or as shareholders, in large industrial and commercial schemes, and be determined to let India know that India can do what to other nations is possible.

Let the Indian gentleman, seated in his arm-chair, look round his room and consider its conditions. The foreigner's trademark——which for India is "the mark of the beast"——is here, there, and everywhere. The lamp by his side was made in Germany, the chimney was made in Austria, the oil was produced in Russia, and the match with which the lamp was lit was made in Sweden or in Japan. The clock that ticks on the shelf was made in America, and the watch that ticks in his pocket was made at Geneva. The ink in his inkstand was made in London, the nib in the penholder was made at Birmingham, and the pencil in his pocket was made in Bavaria. The broadcloth of the coat on

his back was made in Yorkshire, and the socks on his feet were made in Germany. The scissors with which his wife has just cut out a petticoat were made at Sheffield—if not in Germany, the cotton cloth was made at Manchester, so is the thread with which she is sewing it, while the needle was made at Birmingham, and the silk of the jacket that she is wearing was made in France. The biscuit that the husband is nibbling was made at Reading, the plate from which he took it was made in Staffordshire, and the soda-water tumbler at his elbow was made in Austria. The oleographs on the wall were made in Germany, and the screws in the frames were made at Birmingham. The list is in no way complete, but it is long enough for a reminder of India's dependence. We will consider one more example. Suppose the reader should be passing a school at a time when the small scholars are trooping out, each perhaps with his whole library in his hand——a first reader, a primer of Arithmetic, a primer of Geography, a slate, and a six-pie ruled manuscript book for his exercises at home———and suppose the reader should stop one of the small

scholars on his way and examine the exercise book, it is almost certain that he would find the words "Made in Austria" inscribed on the front page. Surely, it is quite anomalous that, with India's resources such as they are, it should be possible for a European country to send out paper exercise-books for the use of the school-going population in India. Exercise-books may be small things in their way; but, bound as they are in gay wrappers, with the anomaly of a picture of the Emperor of India for the crest and the words "Made in Austria" for the motto, they are ubiquitous reminders that the paper industry in India is not what it might be. The paper industry has attained considerable dimensions in Bengal but it was noticeable at the Madras Exhibition of 1903-04 that there was only a single exhibit of India-made paper, and that this solitary exhibit was nothing better than the yellowish kind of paper that is in common use in the bazaar. There is room for well-managed paper factories in every presidency, and if things were worked rightly it should be impossible for continental manufacturers to compete in the supply

of the Indian demand. The instances of foreign importations which we have mentioned should be sufficient for any one; but if still more instances are wanted, the bazaars, the European shops, and the very streets themselves, will supply them. Something must be done, and it is patriotic and enterprising men in the cities that must be foremost in doing it; they must stir themselves for the production of new things. The Indian National Congress has made an excellent move with its industrial exhibitions; some of its members might go even farther, by taking an active joint-stock part in the actual introduction of new and economic Indian enterprises. If it is profitable to import things into India, it should be still more profitable, under truly economic conditions, to manufacture them in India itself.

Much has been done; but it is only a beginning after all. The Madras Exhibition of 1903-04 was to many an agreeably surprising evidence of the great advance that India had made in all kinds of industrial enterprise, and it proved that India can turn out excellent articles in every branch of industry. But there

is much to be done yet. India has yet to develop her iron and steel,——a development which the Tata Company of Bombay are courageously attempting——she has to establish her glass factories, to harness her waterfalls, and to bring her industries up to the highest point of excellence; and India's golden age of industry will not have arrived till she supplies as far as she possibly can her own wants and until the foreign importer finds his occupation gone. The end is a great one; and the citizen of India will have deserved well of his country who helps in however slight a way towards its fulfilment.

VII.

INDIAN ART.

WHILE our villager is still considering the various ways in which he might confer some industrial benefit upon his village, we will turn our attention for a few minutes to the important subject of Indian art. Art may be considered from different standpoints. Architecture, for example, is a very high art, and it is an art in which India has for centuries excelled. The magnificent Mahomedan mosques and ruins in the north, and the magnificent, if sometimes barbaric, Hindu temples and ruins in the south, are amongst the world's wonders; and even in the present day the coolie stone-cutter and the decorative painter display much of the artistic skill which helped to adorn the ancient buildings. But temples and mosques, since they are unable to be transported from their sites, have no part in the commercialism which we are discussing; neither temple nor mosque could be bought and carried away; and Indian Art, therefore, so far

as it relates to our subject, must be considered under two heads—first under the head of Art proper, as represented by pictures, and, secondly, under the head of Art applied to industry, as represented by such artistic productions as wood-carving, decorated metal-ware, and embroidered cloth. Art in India as represented by artistically decorated objects of industry is of a very high standard of excellence, whereas art in India as represented by pictures is decidedly poor.

We will consider the pictorial art of India first. Such professional artists as there are in India are mostly portrait painters, making a poor living by painting the portraits of Rajahs and Zemindars who desire to see themselves on the walls of their ancestral dwellings. Such portraits are not, as a rule, worthy to be called "works of art"; the features are wooden, and the expression is soulless; but, provided that the portrait is an unmistakable likeness, and, provided that the turban and the gold-laced coat make a brave show, the portrait is duly accepted and is hung on the ancestral walls. In the first edition of this book the writer said that although he

would shrink from doing any injustice to any possibly unknown artists of merit, yet, judging from the Indian pictures that one saw—the contributions of Indian artists to picture exhibitions, the scenery and the painted drop-scenes in Indian theatres, the Indian pictures in Indian picture-shops, and the Indian pictures on the walls of Indian gentlemen's houses, it was impossible to decide otherwise than that the pictorial art in India taken as a whole was by no means admirable. Although much of that comment of eight years ago still holds good, it is a very agreeable fact that since the first edition of this book was written, the art of painting has made great progress in India. A few years ago most of the Indian exhibits in picture exhibitions were laughable caricatures, but now, although such caricatures are still many, there are generally some really good pictures by Indian artists to be seen. The best-known of the modern artists in India was the celebrated Ravi Varma of Travancore, who died in 1908. He painted pictures that would be admired anywhere, and he did excellent work

for India, inasmuch as he devoted his brush to depicting scenes of Indian life and of Indian lore. He rose above portrait-painting and succeeded in producing works of artistic 'creation,' having painted from his imagination divers scenes illustrative of ancient Indian stories; and he may be said to have inaugurated a new Indian school of painting. It must be confessed that Ravi Varma's fame is largely due to the fact that he had the commercial instinct to establish an oleographic factory for the cheap reproduction of his pictures, whereby copies of his works are now to be seen in thousands of Indian homes; but, considering the state of art in India when he took to painting, it may be said that his art itself was high enough to deserve the great fame that he won. As successors to Ravi Varma—whose son by the way has followed in his footsteps—there are now not a few Indian painters of considerable merit. There are, for example, some Parsis in Bombay who turn out creditable work, and there are also some meritorious painters in Bengal. Mr. Gangooly, for example, a Bengali artist, who has come into the front

rank of Indian painters, exhibited a pleasing little picture at the Madras Exhibition of 1903-4; it represented a bathing ghat, and the general design, as also the watery atmospheric effect, showed work of considerable genius. A recent picture of Mr. Gangooly's was reproduced in the *Modern Review* for May, 1911, and, judging from the reproduction, the picture itself should be a real work of art. It is entitled: 'His Day's Reward'; and represents a field-labourer returning home in the twilight, with his team of bullocks, and being met by his wife, who holds up to him their little one with his hands outstretched for the paternal embrace. Another Bengali artist gained honours a few years ago in Europe while he was only a student in continental studios——whose work in India, however, has not up to the present won him further renown. Many more modern Indian artists might be mentioned, and it is satisfactory to feel assured that if Art in India continues to progress as it has progressed within the last few years, it will deserve the world's recognition.

There are several reasons for the long-lasting inferiority of pictorial art in India. In the first

place, India, as also China and Japan and other countries in the East, has never till lately been brought into touch with the highly refined style of art that has grown up in the West. It may be supposed that pictorial art all over the world was once upon a time of the crude style that still prevails in the East; but a new and improved style of art had its birth in ancient Greece, where art developed amongst a naturally artistic people; and as the greater part of Europe came under the Greek influence, art throughout Europe was gradually brought to its present high standard. Meanwhile, however, the Greek influence had little or no effect upon pictorial art in India or in China or in Japan, and the greater part of the indigenous art in these Eastern countries is in the present day no more than a sorry degeneration from the peculiar style of art of some three or four thousand years ago. In the present day, therefore, the Indian "artist" frescoes his walls with gods whose limbs are of decidedly non-human anatomy but whose features are by no means divine, and who are grouped together in groups

that are in defiance of perspective laws; and the Indian scene-painter outside the big cities daubs stage-wings with representations of red-coated British soldiers whose posture would send a drill-sergeant into a fit. The Indian child, therefore, starts life without any hereditary instincts of high art, such as seem to be inborn in the average picture-loving child in Europe.

A reason for the very slow development of art in India even in the present day lies no doubt in the fact that the Indian child sees few, if any, pictures that will develop his taste. The English child, even if his parents are only moderately well off, sees comely pictures on the walls of his own home and on the walls of the homes of his playmates; in his daily walk with his mother or his nurse he stops at the picture-shop windows and inhales artistic fancies; and, as he grows a little older, he is taken to the National Gallery and other picture galleries, and perhaps also to the Royal Academy's annual exhibitions. How different this from the pictureless desert of life in India. The average Indian's ideas of pictures are divided between nightmare gods and panto-

mime beasts, enlarged photographs, and cheap oleographic platitudes of European ladies, of the German Emperor, and of Swiss lakes. What wonder if he is uninspired! or what wonder if his inspiration rises no higher than the standards that he sees! When he paints he copies the oleographs, and when he draws he copies the photographs; and it is no wonder that the average Indian when he paints in oils thinks that he has attained the acme of success if his picture looks as much like an oleograph as possible, and that when he draws a portrait in pencil he flatters himself that his work is excellent if he has attained a photographic effect! That this is the case will be testified by any one who has studied the contributions that are still sent by many Indian painters to picture exhibitions in India. At these picture exhibitions, however, which are held from time to time at different towns in India, there are usually a considerable number of fairly good pictures both by European and Indian contributors, and the exhibitions should help greatly to a better appreciation of art; especially if the committees

were more careful to exclude crude inartistic productions. If every large town in India could gradually work up a permanent picture gallery, into which the Indian public might stroll at will, a great deal would have been done towards freeing India from the reproach of being a pictureless country.

It is a matter of satisfaction that an appreciation of pictorial art is undoubtedly developing in the land, but it is possible that a positive hindrance to a development of artistic feeling may have been found in the method in which the Government has worked its good intentions to create an artistic taste. The Government, recognising the deplorable lack of artistic appreciation in India, has ruled, at least in certain provinces, that every child in all forms up to the Matriculation class shall learn freehand drawing. Freehand drawing is an excellent thing in its way. It is the A, B and C and the grammar of art. But the method of teaching freehand drawing—and freehand drawing only——up to the Matriculation standard is ruinous for true artistic appreciation. Throughout his whole school career a lad's

course in art consists in being taught to draw squares and circles, geometrical patterns, and impossible flowers; it is these only that most Inspectors will look at; and the average Inspector would ignore as something like an impertinence a prettily shaded sketch of a palm-grove or of a cow in a meadow—pictures of things that the Indian boy sees, and the drawing of which would be likely to inspire him with a genuine appreciation of art. Suppose a teacher should attempt to create a taste for English literature in a similar fashion! Consider the process. The child, beginning with the alphabet in the earliest form, would continue with the study of spelling and grammar up to the end of his school course. He would never have read a story, never have learned so much as a stanza of poetry; but by the time he had passed the Matriculation examination he would perhaps be able to spell every word in the language and would perhaps know every grammatical rule. What a sickening study it would be! The student might develop into a lexicographer but scarcely into a poet. And just so with the usual scholastic education

in drawing. It may develop the young student into a draftsman, but scarcely into an artist. It will improve his mechanical eye for a parallelopiped but it will spoil his artistic eye for a tree. It will teach him geometrical form but it will destroy the artistic spirit. These remarks are intended specially for India, where the youthful appreciation of art has to be created. In England, where the child will draw pictures for its own delectation, over-doses of Freehand may not be so harmful, but in India——where the drawing period in school is looked upon by the boys as an infliction——such over-doses are deadly. Side by side with freehand drawing, there might be introduced into Indian schools small "picture-copies" graded according to the respective Forms——equivalents of the small "stories" which the young language student reads with pleasure and with profit even before he knows the parts of speech or the earliest grammatical rules.

Here the reader may appropriately break in for a while upon our villager's reverie under the banyan tree, and, after having impressed upon

his understanding the advantage of having the æsthetic side of a boy's nature developed with lessons in art, he should bid the villager encourage his own son, when the latter comes home for the holidays from his English school, to try to improve upon his freehand lessons by attempting to draw objects from nature——the village temple, his sister at the well, the sacred banyan tree, the village tank. It is not unlikely that the effort will be so crude that the young artist will need to tell people what each of his pictures means; but no matter; for the occupation will have given the boy an artistic pleasure, and the striving after nature will have been wholesome even if the lad never develops into an artist.

Our villager, with a variety of industrial schemes in his head, may appropriately be kept listening a little longer, while the talk turns upon the second head of Indian art, namely, art as applied to industrial work. In this kind of art, India, as we have said already, excels. Her wood-carving, her ivory-carving, her ornamental metal-ware, her art pottery, and her embroidered cloths are often most beautiful, and are deserved-

ly admired in all parts of the world. A few of the many specimens of high-class work exhibited at the Madras Exhibition of 1903-04 may be instanced as illustrations. A pair of sandalwood boards with which to bind a photograph album, and which had been carved by three wood-carvers in Mysore, was a fine piece of work; the carving, which represented foliage and forest-animals, was in high relief, and was truly Indian and highly artistic; and the article was bought by his Excellency the Governor of Madras, for Rs. 450. Some of the other exhibits of sandalwood carving were still finer than this. An ivory tankard from the School of Arts in Travancore was another fine piece of work; the delicately carved ivory represented a State procession of the Maharajah of Travancore; the tankard was bought for the Government Museum at Madras, for Rs. 550. A wonderfully artistic piece of work was a pair of engraved iron elephant goads lent by the Rajah of Ettiyapuram; the hard iron had been chiselled into a beautiful and astonishingly delicate pattern. There were some fine pieces of art pottery from Vellore,

and some good specimens of varied arts from the School of Arts at Madras; and the numerous and beautiful exhibits of ornamented cloth were such as only India could display.

But in the matter of this kind of art-work, India has need to be on her guard. A market for this sort of work must be found abroad; but it will be a pity if the Indian workman, in trying to catch foreign customers, spoils his handiwork. The vulgar cockney tourist, on the look-out for presents for home, is sometims inclined to sneer at Indian patterns as crude, and the travelling buyer for dealers in Europe is wont to beat down high prices and clamour for things that are cheap. It is an evil thing for Indian art when an Indian workman is moved too lightly by the cockney tourist's sneers or by the travelling buyer's clamour for "things that are cheap;" for it is an evil thing for Indian art when a workman changes his Indian style for a base imitation of European style, or when he drops off from excellence in order to supply a demand for cheap productions. Indian art-work is good; and European art-work is good; but that which

is neither the one nor the other is unlovely. The signs of an uprising of a hybrid species are in the land, and it is a pity. Too much freehand drawing may have wrought evil even here. The Indian workman used to work largely by the eye, and his patterns were fresh, vigorous, and individual, even if they were sometimes not precise. Now-a-days the compasses are coming too much into evidence; the patterns look too often as if they had been 'traced' from a freehand drawing-book, and the work tends to be monotonous. Brass plates hammered by the artistic eye into every variety of pattern are of their own individual beauty, but if the freehand drawing-copy comes too severely into play, worked with ruler and compasses, the plates might as well be hammered by machinery at so many hundred per hour, and Birmingham might meet the demand far better than India. It is well, of course, to improve upon the ignorant and hideous caricatures of men and animals that sometimes spoil an otherwise beautifully embroidered cloth, and to make other improvements of the same sort; but intelligent persons who

are in touch with Indian workmen should see that the individuality of Indian work is not lost, or else the whole of the industry will bid fair to disappear.

The Indian craftsman is apt to overlook the fact that a design should always represent that which is possible. For example, a fine piece of work at the Madras Exhibition of 1903-04 was spoiled by such forgetfulness. It was a carved table——a heavy piece of furniture——the legs of which rested most crushingly on the backs of diminutive elephants. It was quite painful to look at! There were several other well-carved pieces of furniture which were spoiled by similar shocks to the feelings.

Indian workmanship is often spoiled too by a careless lack of finish. This is a fault which may interfere disastrously with exports; for finish is one of the things that the European very properly demands. An example of lack of finish was particularly noticeable in the case of a large and fine brass model of a shrine that was exhibited at the Madras Exhibition. The brazen figures were excellent, and excellent too

was the general work; but at the base, where the edges of the brass plates had been bent to a right angle, they had apparently been bent roughly round with the fingers, and the brass had been screwed down with common steel screws—and those not even screwed home.

It would be out of place here to write at any length on the various art industries of India, and it would be to no profit; for the splendid work on the subject by Sir George Birdwood discusses it fully in expert fashion, and with a literary charm, and is a book which should be known to all who take an interest in India's industries. At the Madras Exhibition there was a large and magnificent display—magnificent, although suggestive here and there of the need that there is for the Indian art-workman to be on his guard. While the hope of India's industrial future means that India must identify herself more and more with the ways of the West, the hope of India's art industry means that India must hold aloof from the foreigner's ways. For her industrial progress she must bring in the steam-engine and the machine; for the conti-

nuation of her art she must be as she is. Indian art-work is excellent, but if Indian art-craftsmen are to be an abiding force they should maintain an individuality in their productions, should see that their designs are according to nature, and should be careful to put a proper finish into their work.

VIII.

INDIAN STORES.

WE will now imagine that our villager has made successful researches for something that his village is specially well fitted to produce, and that in partnership with a party of his fellow villagers he has succeeded in turning out some excellent wares. We will imagine, for example, that his village is situated on the sea-coast, at a point where fish are specially abundant, and where the fishing industry could be largely developed; and we will imagine that the particular industry that he has hit upon is tinned fish. He has done the thing properly. He has made inquiries as to the import of tinned sardines into India, and has found it to be considerable, and he has been told that if large and small tins could be turned out cheaply, the sales, especially in inland towns, would be large. Sardines, as well as numerous other species of fish appropriate for canning, appear in large shoals in his village waters——so large indeed that sardines

are used, as they actually are on the West coast of India, for manure. Ground-nut oil, too, can be obtained locally in abundance, and the cost of a tin of sardines would be practically no more than the price of the tin and of the oil——the price of the fish in each box being a negligible quantity. He has obtained expert advice as to the method of preserving and tinning; and, with a lengthy series of experiments by a capable hand, he has brought his tinned fish to a high degree of excellence. What must he do next? He must seek the means of selling his wares in neighbouring towns; and he looks round for agents. The well established European and Parsee purveyors, indifferent as to whether his wares are good or bad, will have no "native productions" on their shelves. And why should they? for if their customers will give eight annas for a tin of Italian sardines, why should they offer their customers a tin at two annas six pies; A small consignment is accepted by Mahomed Bux in his little shop in the Musjid Bazaar, and is packed away on Mahomed's shelves, amongst a variety of miscellaneous wares.

Mahomed Bux, is a "hawker" as well as a shopkeeper; and the next morning he adds an experimental box of our villager's Indian sardines to the contents of his pack.

"Salaam, Memsahib!" and Mahomed Bux proceeds to unload his pack at the feet of a lady who is sitting sewing in her verandah. The lady, with the abundance of time that the Englishwoman in India usually has at her disposal, lays her sewing in her lap and leans forward to amuse herself with the display. Mahomed Bux deftly unpacks his variety show, with the stolid perseverance that the boxwallah possesses——paper, envelopes, sealing-wax, scissors, thread, collar-studs, bottles of lozenges, cakes of soap, boxes of matches, and——amongst the rest——the box of sardines.

The Memsahib laughs. "Where in the world," she asks, "did you rake up that box of sardines?"——and she stretches out her hand curiously for what she supposes is the refuse of an auction stock. The tin, however, is new, and she reads the label——"Sardines; Ratna Pillay and Co.,

Muchlipatam "——and finds it a joke. "How much?" she asks with a laugh.

"Three annas," says Mahomed Bux apologetically.

The Memsahib turns to her husband, deep in his paper in his long arm-chair, and exclaims merrily; "Look here, Bertie! Indian sardines! I'll give you some this afternoon with your tea!"

"You'd better not!" says Bertie threateningly; "try them on Fido."

"Poor Fido!" says the Memsahib, rubbing the tin on the dog's nose, "naughty man wants to poison him;"——and she throws the sardines —contemptuously down, and buys a packet of needles and a reel of thread.

Mahomed Bux packs up his bundle; and, with a few such experiences, he is thoroughly ashamed of his sardines before his morning's round has come to an end.

It may be believed that many most promising industries started by natives of India languish or fail altogether because the wares are not introduced to the public in a sufficiently responsible fashion. Indian refined sugar, Indian tea and

coffee, Indian cigars, and other things that are produced by Europeans in India sell abundantly, because the producers are able to see to it that leading shopkeepers supply their wares. Such things, however, as Indian biscuits, Indian locks, and so on are, as a rule, not obtainable retail except in small shops in the bazaar, where the well-to-do buyer is unlikely to see them; for the European lady in her victoria, the Indian gentleman in his coach, will seldom go slumming for their wants; they prefer to draw up before a portal at which they can alight with dignity, and within which they find an airy and well arranged show room wherein to choose their purchases. In the bazaar a new production may lie neglected; for any newly introduced ware must, as a rule, satisfy the higher class of buyer if it is to succeed; the lower-class native is not of course to be despised as a buyer, but he is content with very little, and is very conservative in that; wherefore new goods should appeal to the higher classes first, and then, as they cheapen, may gradually become acceptable to the crowd. There is not, actually, any aristocratic antipathy to the native article

as such——not even in the matter of things to eat. In Madras, for example——to mention, amongst other establishments, a native tailor's shop in the Mount Road, which, with its fine premises, is a fashionable tailoring establishment for Europeans in the city, and also a magnificent establishment belonging to a firm of native jewellers, as well as a fine establishment belonging to a Parsee embroiderer, both of which are frequented by European buyers of high degree——there are native confectioners who, because their establishments are in important thoroughfares and have always been clean, are favourite caterers for Madras city, in competition with European firms, and are indented upon for high-class supplies for all parts of the presidency; furthermore, there is a dairyman who, because his premises are respectable and his milk and butter are good, has a big business and serves many of the best people in the city besides sending his wares to other towns. But although there is no antipathy, except on the part of a few prejudiced fools, to the Indian article as such, it is none the less necessary that the

Indian article, however good it may be, should have an appropriate introduction to the public if it is to command success. The small industrialist, however, would usually be unable to open business with attractive premises; and what then is he to do? The difficulty ought to be solved by the institution of Indian stores.

Most readers will understand what is meant in this sense by the word "stores." A 'store' is a large and commodious retail establishment, consisting of numerous show-rooms opening one into another, representing different departments of trade, in each of which the customer sees articles conveniently laid out for sale. There is, of course, no bargaining, each article being sold at its ticketed or catalogued price; but if the store is properly managed, the sales in any large city should be so large that the prices might be low. It is a pleasure for a customer to do his shopping in an institution like this. There is a convenient promenade along which he can walk, passing from department to department without so much as going out of doors. There is the piece-goods department, the hosiery de-

partment, the hardware department, the furniture department, the grocery department, the fancy department and so on, in which the different goods are exposed. The "Stores" is merely a large "shop," in which goods produced by different makers are exposed for sale. Many of the large European shops in India are practically "stores" for the sale of European goods; and there are actual "stores" in Bombay and in certain other cities in India. What would seem desirable for India is that there should be similar stores for Indian goods, to which the small industrialist in India would be able to send his goods on approval, in the knowledge that they would have a better introduction to the public than Mahomed Bux can give them in his dingy shop or with his pedlar's pack.

A beginning of such institutions was made a few years ago. Mr. J. Chaudhuri, Barrister-at-Law and Master of Arts of Oxford University, was the honorary secretary of the Congress Industrial Exhibition held at Calcutta in 1901, and when the exhibition was over he conceived

the idea of starting a firm for the sale in India and abroad of Indian goods. The "Indian Stores, Limited," was registered in June, 1902; its directorate was made up of two Maharajahs, one of whom was a legislative councillor, four business men, a solicitor, and the afore-named barrister-at-law, who was the secretary and managing director; and its auditors were a responsible firm of European chartered accountants. The company worked, therefore, under conditions that should make it worthy of trust. The following were its declared objects:—

(*a*) To collect chiefly articles of Indian art, manufacture, and produce, and to open show-rooms or shops for the sale of such articles.

(*b*) To establish agencies in any part of India for the sale and purchase of such articles and to do the business of agents generally.

(*c*) To export such articles and to import others, and for such purposes to establish, if necessary, agencies outside India.

(*d*) To aid and assist in all possible manner Indian workmen, artisans, manufacturers and craftsmen, with a view to procure articles of Indian

art, manufacture, and produce, suited to the requirements of the company.

(*e*) To establish factories and workshops in connection with the business of the company.

(*f*) To promote the formation of companies, trusts, and combinations, and such other public bodies, societies, and institutions as may be necessary or expedient for stimulating or regulating the production and increasing the consumption of articles of Indian art, manufacture and produce, in the interest of the company and that of Indian trade and commerce.

(*g*) And otherwise to encourage, preserve, revive, and develop Indian industries, art, and manufacture with a view to expand the business of the company and the scope of Indian trade and commerce.

When the company had been registered the directors decided to begin business as soon as a lakh of rupees had been subscribed. This sum was subscribed in a very short time, and business began in September 1902. At the end of the year the audited accounts showed a net profit

of about 12 per cent. per annum on the paid capital, and this profit was discreetly set apart as a reserve fund nucleus. This was a good beginning, and if things have been worked properly and in a business-like way, the Stores should have commanded success. The idea was excellent. What succees the company has had must be read in its annual reports and balance-sheet.

In the first edition of this book it was remarked that enterprising citizens in different cities of India might look to it whether they could not make considerable profits for themselves and at the same time confer a considerable benefit upon Indian trade by combining to promote Indian stores in their own cities. The more powerful, however, an "Indian stores" might be, the more efficient would be its work; and rather, therefore, than start small concerns in rivalry with the company at Calcutta, it was urged that it would be well for such enterprising citizens to strengthen the Calcutta company's hands and at the same time to acquire initial strength for local stores by combining with the Calcutta company for one great "Indian Stores, Limited" such as would

command the attention not only of India but also of the whole mercantile world.

Mahomed Bux might grumble; for his pack would be in sorry rivalry with the "Indian Stores." But the interests of the small hawker tribe can scarcely be considered in comparison with the interests of productive workmen all over India, whose number moreover would very largely increase if only there were a good means of getting their goods on the market. But even Mahomed Bux need not despair; for, until the Indian sun cools down, the memsahib will always be glad to do her small shopping in the shade of her verandah; and Mahomed Bux, as a representative of the company, trundling a smart hand-cart painted in large letters "Indian Stores, Limited", would be much more comfortably off than Mahomed Bux with a box of his own goods on his back. His sardines would no longer be rubbed on Fido's nose, and his earnings would be greater than were his profits on a packet of needles and a reel of thread.

In the first edition it was written that the more one thought of it, the grander would seem the

possibility of a great Indian Stores, with a branch in every Indian city and a twig in every town. Such a company would be a powerful factor for the development of Indian trade, and would be a powerful stimulus to production; the small industrialist, such as our patriotic villager, would have an influential advisory body whom he might consult as to the likelihood of a demand for his proposed productions, and would have a ready agency for the sale of his goods if they were counted worthy of being brought into the market; the customer in India would have the entrèe to an attractive warehouse, in which he could buy reliable goods at minimum prices; and the Stores themselves would not only export their goods to foreign countries at wholesale prices but would also provide other exporters with an exhibition of goods in which they might deal.

Things, however, have worked in another way. The idea of establishing 'Indian Stores' in cities and towns, as recommended in the first edition, caught rapidly on; and within a short time there were shops bearing such signs as "Indian Stores"

or "National Stores" in almost every town in India. But it is by no means certain that these institutions have done very much for the development of swadeshi trade. And why not? The reasons for a want of success have been many. In the first place, many of the signboards have been more or less of a fraud. Kandaswamy kept a little shop in the bazaar, and when the swadeshi fever was raging, he thought he might attract customers by putting a signboard—"National Stores"—over his shop. The shop was just such a shop as it had been before; there was nothing 'national' in Kandaswamy's enterprise; his signboard was merely a catchpenny advertisement, and he was trying to make money out of the popular sentiment of the period. His dingy shop was no attraction to the high-class buyer, and his inferior wares brought no credit to Indian trade. In other cases, patriotic citizens have done well in establishing a genuine "Indian Stores;" but too often they have been content to rent a small shop as the habitation of their 'national' emporium, where it could not be expected that any really 'national' business

would be done. A case could be quoted in which a number of leading men of a large town decided to start an Indian Store, for the development of Indian trade. At public gatherings patriotic speeches were made; and in due course the local paper reported in a glowing paragraph the ceremonious celebration of the opening of the emporium. A visitor who read the report went down the next day to look at the institution. He expected to see a fine building, worthy of a national movement; but what was his disgust to find that the national store was merely a small rented shop in the bazaar, indistinguishable from the line of small shops in which one man sold tin lanterns, another sold vegetables, and another sold cigarettes and snuff. The 'Indian Stores' lingered for a few months, and then died a natural death. A business that is to be national must be done on a worthy scale, and for an 'Indian Store' there must be a respectable capital.

Indian Stores undoubtedly provide a good means for putting Indian goods upon the market; but they must be an improvement upon the

small shop in the bazaar, or they are well-nigh useless—often worse than useless—for Swadeshi ends.

Over and above the development of Indian Stores it is not impossible that the proprietors of some of the large European Shops might be induced to maintain an 'Indian Department.' The European shopkeeper is usually a man of business, and if it could be shown to him that an Indian Department, furnished with good but cheap Indian wares, would be likely to bring him a profit, he would very likely be ready to listen to proposals.

It may truly be believed that there are great possibilities in well-conducted Indian Stores; but, however that may be, it is most important for India's industrial welfare that India's wares should find buyers accessible.

IX.

INDIA'S CUSTOMERS.

THE prime object of India's industrialists should be to supply, as far as possible, India's every need; for it is an economic scandal that a great country like India, with its vast and varied resources, should be a large buyer in foreign markets. In this statement there is no suggestion of protective duties for India. Free Trade may remain a fixed principle; but the resources of India are such that if India's industries were properly worked, foreign imports must automatically fall off; and when once the native Indian iron becomes a practical thing, the day of India's absolutism should have come. India's prime customers, then, should be the population within her own borders, and her secondary customers should be foreign nations, to whom she will send her surplus stores. India is, to be sure, a large exporter already, sending vast quantities of grain and hides and raw cotton,

oil-seeds, and other such productions to foreign lands; but the very list of her exports testifies to the backwardness of her industrialism. The export of grain is well, but instead of hides she should be exporting leather goods, instead of raw cotton she should be exporting piece-goods, and instead of oil-seeds she should be exporting soap. India's agriculture is magnificent; it is her manufacturing industries that have yet to establish their greatness. Within her own borders there are three classes of customers whom industrial India may serve, namely,

1. Natives of India,
2. Europeans in India,
3. Governments, Municipalities and public companies.

The native of India is a very much larger buyer than he was, and his wants are increasing year by year. Nearly a century ago, when the question of the East India Company's monopoly of Indian trade was under discussion, Colonel Munro—afterwards Sir Thomas Munro, the eminent Governor of Madras—wrote as follows:—

"No nation will take from another what it can furnish cheaper and better itself. In India, almost every article which the inhabitants require is made cheaper and better than in Europe. Among these are all cotton and silk manufactures, leather, paper, domestic utensils of brass and iron, and implements of agriculture. Their coarse woollens, though bad, will always keep their ground, from their superior cheapness; their finer camblets are warmer and more lasting than ours.

"Glassware is in little request, except with a very few principal natives, and among them is confined to mirrors and lamps; and it is only such natives as are much connected with Europeans who purchase these articles. They keep them, not to gratify their own taste, but to display to their European friends, when they receive their occasional visits; at all other times they are put out of the way as useless incumbrances. Their simple mode of living, dictated both by caste and climate, renders all our furniture and ornaments for the decoration of the house and the table utterly unserviceable to the Hindus; living in low mud houses, eating on the bare earth, they cannot require the various articles used among us. They have no tables; their houses are not furnished, except those of the rich, which have a small carpet, or

a few mats and pillows. The Hindus eat alone, many from caste rules in the open air, others under sheds, and out of leaves of trees in preference to plates. But this is the picture, perhaps, of the unfortunate native reduced to poverty by European oppression under the Company's monopoly? No, it is equally that of the highest and richest Hindu in every part of India. It is that of the Minister of State. His dwelling is little better than a shed; the walls are naked, and the mud floor, for the sake of coolness, is every morning sprinkled with a mixture of water and cow-dung. He has no furniture in it. He distributes food to whoever wants it, but he gives no grand dinners to his friends. He throws aside his upper garment, and, with nothing but a cloth round his loins, he sits down half-naked, and eats his meal alone, upon the bare earth and under the open sky."

Sir Thomas Munro was a keen observer of men and manners, and he was a clear and forcible writer; and even those whose knowledge of India can go back no farther than a couple of decades can easily conceive that Sir Thomas's remarks must have been a very precise account of things as they were in his time. The picture, indeed, is not altogether a caricature of things

as they often are in the present day. Even now in rural districts the wants of the people are few, and even now the rural grandee who lives his inner life in a bare-walled room thinks it necessary to have one showy apartment hung with big mirrors and with lustra-decked chandeliers, wherein to receive the Collector on his *jamabandi* tour or such other European officials or tourists or *shikarees* as may occasionally visit him. But educated India, conservative though India is, has changed exceedingly since Sir Thomas Munro's days, and India, as a buyer of manufactured goods, is very different from what it then was. Not only has the development of mills in Lancashire ousted India's hand-made cotton, which in Sir Thomas Munro's days was "made cheaper and better than in Europe," but other articles of European manufacture are very much more in demand than they were. In the days of Munro glassware was "in little request." It is in very considerable request now. The appearance of cheap kerosene oil and of cheap glass lamps has worked a change. The humble labourer may still be content to lighten his dark-

ness with a glimmering wick in an earthen saucer of country oil, but the kerosene lamp has made its way into every town, and is common even in villages. In every "big bazaar" there is at least one lamp-shop, and it does a thriving trade. In lamp-chimneys alone there is room for a great Indian industry. Lamps and mirrors, moreover, are not the only glassware that is in demand. The town-bred Indian of the upper and middle classes has a fondness for soda-water——too often with a dash of whisky or brandy superadded——and glass tumblers, as well as soda-water bottles are in legionary requisition. In the better houses, moreover, glass window-panes are taking the place of the old-fashioned shutter which kept out the light when it was necessary to keep out the rain, and in the better shops glass-paned show-cases are taking the place of dusty shelves. In the days of Munro a brass dish, a brass drinking vessel, and plantain-leaf-plates were the only tea and dinner service of an Indian household. Leaf-plates still hold their own, but the use of crockery is coming in; one or more "tea-shops" exist in every bazaar,

and cups and saucers line the board. Fingers are still, to be sure, the food-bearers from the plate to the mouth; so spoons and forks, except in the case of Anglicized Indians, are not yet in any considerable demand; but there is a beginning of the use even of these in the service of the meals. The rough country-made paper that Munro described as supplying the Indian's wants is seldom used nowadays for anything better than wrapping up goods, and there are few respectable Natives nowadays who use other than note-paper or foolscap for their correspondence. The great change that has come over India is manifest. The standard of living is continually growing higher. Whether or not this is to India's advantage——whether or not India is the happier for the change, it is not for us here to discuss. It is the Indian's wants that we are dealing with, and it is a fact that his wants are continually increasing, and that there is, consequently, a much greater demand—— which India should supply——for manufactured articles than there was in former days. The town population of India is multiplying rapidly, and every immi-

grant into a town contracts a want of many things that his rustic father never knew. He dresses better than his father did, and he wears more clothes; and in his every-day life he has many more comforts. On returning home after his day's work he reclines in a long-arm chair, whereas his father used to recline on the domestic *pial*.* He writes on paper, at a table, whereas his father——if his father ever wrote at all——used to write on a cadjan leaf on his knee. He reads in comfort by the light of a reading-lamp, whereas his father used to strain his eyes by the glimmer of a *chirag*.† He washes with soap, whereas his father used to rub himself with water. Perchance he plays the harmonium or the violin, whereas his father used to bang the tomtom or click his finger and thumb. He tells the time by his watch, whereas his father used to guess the time by the sun or the stars. Every Indian reader will be able to fill in the picture for himself, and will be able to recognise that if India can succeed in

* Verandah-floor.

† Native earthen lamp.

supplying her own wants, importing little or nothing from abroad, her Indian customers alone will be very large consumers of the goods that India turns out.

The European population, apart from the "country-borns" and the Eurasians, form a very small community, but they are a community amongst whom high salaries and expensive tastes prevail; and they constitute a fine body of buyers whose absolute custom would be well worth India's having. The salary of a European in India may be said to be on an average some ten times the salary of a native in a corresponding state of life. The services of a native graduate can be readily obtained on an initial salary of Rs. 25 a month; but there are not many English graduates who would come out to India on less than an initial salary of Rs. 250, if on that! A native clerk in a mercantile office is glad to get Rs. 15 a month to start with; but the imported European "assistant" usually gets more than Rs. 150. A salary of Rs. 100 a month is as big a plum amongst natives of India as a salary of Rs. 1,000 amongst imported Europeans. The

united earnings, therefore, of all Europeans in India——in the Civil and Military services, in the Police, the Forest, the Educational and other departments, as well as in Railways, in Mines, in the Law, and in Commerce——must amount to a Crœsic sum such as might form the subject of a miser's dream. And what the European earns in India he generally spends——and often a good deal more! The pity of it is that India's manufacturers get so few of his rupees. If we would discuss why a European in India spends so much, we might answer in the first place that it is somewhat expensive to live in India in strict accordance with European style. The European who comes to India naturally desires to enjoy the same things in India that he has been accustomed to in Europe; and such things are often expensive. For a homely example, if he has been accustomed to eggs and bacon for breakfast in England, he may like to have eggs and bacon for breakfast out there; but though eggs in India are cheap, the tinned bacon that he must buy in India is very much dearer than the humble "rasher" that he feasted on at home;

similarly, if he drank beer in England, he could get a tumbler of the best draught ale for twopence, whereas in India he must get his tumblerful out of a bottle, which will cost him at least four or five times as much. It may also be answered that the European in India is by no means, as a rule, so provident as his brother usually is at home. In England, when pay-day comes round the salary-earner will very likely be reckoning up his future expenses, with a view to calculating how much he can add to his credit at the bank; in India, though he has a larger salary, he will probably be reckoning up his past expenses, with a view to calculating how much the bank will add to his debit. The conditions of life in India by no means tend to make the European a provident creature. In all the services, both civil and military, as well as in many private departments, there is no necessity to save; for there is a pension to look forward to, for oneself in old age or for one's wife and children; and in cases where there is no pension Europeans in India are generally benevolent enough to get up a big-figure sub-

scription for old Brown's widow and children if the winding up of the defunct Brown's supposed magnificent business leaves his widow and childern penniless. European social life, too, in India is expensive. It is too hot to do much pleasuring in the day-time; so, apart from business, life in India resolves itself largely into a round of expensive dinners, bridge parties, and hours at the club. People with big salaries give the lead, and people with small salaries try to follow suit. The young man whose tastes in England were of the simplest learns to appreciate a glass of sherry-and-bitters before dinner and a glass of chartreuse at the end; the young man who in England used to smoke occasional pipefuls of cut tobacco learns in India to smoke unlimited Egyptian cigarettes; the man who in England went down to office in a tram finds it necessary in India to go down in a brougham; the man who in England would have put down his name for a shilling or half-a-crown as a subscription to parish festivities is ashamed in India to contribute lees than twenty rupees to station sports. It is the Indian system; and he would be a brave

——and not necessarily admirable——man who would break absolutely through it. It is the same with the *memsahib*. Indian housekeeping, so far as the actual necessities of life go, is absurdly cheap; but the round of dinners and entertainments and amusements makes it abnormally dear. Many of our European housewives in India belong, of course, to a class of society in which they would have been accustomed to continual rounds of social entertainments before they came to the country; but many do not. In India, however, a second nature is soon acquired; and the clergyman's daughter who in England may have been accustomed to neighbourly tea-parties, with the sober excitement of a small dinner-party when the bishop came to confirm the children at her father's church, soon learns to go with the current when she marries her cousin in India, and ere many weeks have passed she dines and gives dinners as to the Anglo-Indian manner born. European life, then, in India is an expensive thing; and it is a pity for India that India should not obtain more of the European's

custom than she does. If India could supply good articles cheap——from a packet of pins to a grand piano——the English housewife in India would take them. For the Englishwoman is by nature thrifty; and, although in India she may be extravagant, she likes, nevertheless, to get her extravagances cheap. Even the spendthrift wife is usually a hard bargainer with her cook and with her bazaar purveyors; and it is in the knowledge of this natural fondness of an Englishwoman for getting things cheap that the European draper is so constantly advertising a "sale," with "astounding bargains"; and if the Indian manufacturer will only provide good bargains in the shape of new manufactures, he will assuredly reap his reward. The extent of European buying in India can be seen in the fact of the great European emporiums of European goods, which emporiums are continually frequented by European buyers, and which do a still larger business by value-payable post in the mofussil. Indian manufacturers have their eyes no doubt on the importers' catalogues, and India may hope that, as time goes on, the

imports will gradually give more and more way to the India-made article. It was shown in the last chapter that there is no actual antipathy to India-made goods as such; and herein there is much hope. The two firms, to be sure, which at the Madras Exhibition of 1903-4 exhibited specimens of Indian-made whisky may no doubt expect that the antipathy to Indian whisky will be such that a good many years must go over their heads before Indian whisky will be drunk at a St. Andrew's dinner, however good an imitation of the genuine *usquebaugh* the Indian article may be; but, apart from wines and spirits ——and even in these there is much hope for India——in the trade thereof, though not in the drinking!——it may be believed that enterprising manufacturers in India could cut very largely into the importing business. Add to the fluctuating European population the large number of domiciled Anglo-Indians and Eurasians, all of whom share more or less in the demand for European goods, and the total is a very considerable body of buyers whose wants might be supplied.

As for the requirements of the Supreme and Provincial Governments, of Local Boards and Municipalities, of Railways, of Mines, and of divers semi-public and private bodies, the reader will easily conceive that the buying here is enormous. In the matter of Governments, India is happily past the days when unsympathetic Secretaries of State used indirectly to sneer at Indian productions and to insist on supplying every want of Indian secretariats and public works with articles purchased by themselves in England. The change that has been brought about is a most happy one, by which the supplies, in the shape of such articles as locks and safes and paper, are largely purchased in India, and by which large contracts, as for saddles and boots, for clothing, and for soap, for military and other purposes, are given to manufacturers—not, of course, necessarily native manufacturers—in India. The workshops of the different Indian railways, moreover, are great technical institutions employing large numbers of hands and spreading a knowledge of mechanical engineering throughout the country; and when India's native iron can be practically

worked it will be a great day when Indian engineers shall turn out engines in India. In the matter of hospitals, it was of much interest to see at the Madras Exhibition of 1903-4 what a splendid exhibit of high-class and up-to-date surgical instruments a firm at Calcutta was able to display. Industrial India may indeed be hopeful in the matter of public buyers.

On the subject of India's exports to foreign lands it is a matter of much satisfaction that the conditions are full of fact and of promise. In Africa they are particularly good. The 'Statesman's Year-Book,' in the pages on Zanzibar, states that within the island "there are 7,000 British Indian subjects, through whose hands almost the whole trade of Zanzibar and of East Africa passes directly or indirectly." Writing of the East African Protectorate (Mombassa), the same book remarks that "the trade is at present in the hands of East Indian merchants; the imports are Manchester goods, Bombay cloth, brass, wire, beads, provisions." With the exception of Manchester goods, these imports are almost entirely from India; and it may be noted as an

interesting example of a foreign order that on the opening day of the Madras Exhibition of 1903-4 the Indian Stores, Limited, at Calcutta received an order from East Africa for Indian carpets to the value of Rs. 5,000. The words "at present" in the statement that the trade of East Africa "is at present in the hands of East Indian merchants" are somewhat ominous for Indian merchants in that part of the world, implying that the Indian merchants may expect to have powerful competitors before long; but indeed, as Africa is opened up, the trade is likely to develop so largely that there will be room for an increased number of dealers. Indian merchants have the advantage, at any rate, of being first in the field, and, with India's cheap labour and the directness of transport between the West coast of India and the East coast of Africa, the Indian merchants should be well able to hold their own. In South Africa, in the Straits Settlements, in Mauritius and in the East India Islands there are numerous Indian merchants; and, as India's manufactures develop, India's goods ought, indeed, in view of the cheapness of their production, to find accept-

ance not only in India but also throughout the world.

Customers are waiting for India's goods—both in India and abroad; and all that is wanted is a development of industrial labour.

X.

TURNING THE CORNER.

OUR industrialist, when he is calculating the amount of capital that is necessary for the industry that he means to start, must remember to provide a sum which shall last till his business has "turned the corner" of the initial expenses, and has begun to yield a profit. Too many a promising industry has failed because its organisers have failed to provide for those early weeks or months, or even years, during which a business may very possibly be working at a loss. They buy the necessary plant or appliances, start work, and expect to make a profit at once; and if they are disappointed in their expectation they are obliged to give up their undertaking because their capital is at an end. Even though they could find more money if they would, the chances are that they feel so seriously discouraged that they regard their enterprise as a failure, and voluntarily close their business. They

should bear in mind that the public will seldom buy a new article as soon as it appears; and, although the industrialist himself thinks, perhaps, night and day of his industry, many a night and day will very likely pass before the public so much as hear about it, or at least before they pay it any practical attention. One man here and one man there will try the new production; and then, gradually, if it supplies a real want, one man and another who have tried it will recommend it to their friends, the demand will grow, and at last the enterprise will have turned the corner of a dead loss, and will begin to pay. A great deal of patience and perseverance may be necessary before the profit comes in; but if the industrialist has assured himself that his enterprise is really a good one, his patience and perseverance will very likely reap a rich reward. Industrialists might do well to work upon the following piece of advice: "Be sure not to start an enterprise before its soundness is assured; but, once having started it, be sure not to abandon it till its soundness is disproved."

Two stories of Indian industrialists who have

been successful in former days should be an encouragement for present-day industrialists to be enterprising and to persevere.

Our first story shall be the story of Sir Jamsetjee Jejeebhoy, the first Indian baronet, a member of that enterprising race, the Parsees, and a man whose success was all the more wonderful inasmuch as he was altogether a self-made man. Jamsetjee Jejeebhoy was born at Bombay, in 1783, of the proverbial "poor but respectable parents;" and, being left an orphan in his childhood, he experienced the miseries of actual want. He received but a minimum of schooling, and while quite a small boy he had to work for his living in a merchant's office. But Jamsetjee was not the kind of boy who would settle down to copying letters and writing out invoices; and at the age of sixteen he determined to become his own master. His spirit of enterprise prompted him to the career of a travelling merchant; and, with such petty funds as, with the help of friends, he could get together, he left his native city at that early age. Making his way to Calcutta, he went from there to

China on small commissions——a bold enterprise indeed, for China was but little known in those days, and the young traveller had to face all risks on his own responsibility. But his boldness was rewarded ; for the enterprise prospered, and before long he was travelling backwards and forwards between India and China, disposing of his own merchandise in either country. In 1804 the vessel that carried him and his wares was captured by the French, with whom England was then at war, and young Jamsetjee was landed by his captors absolutely penniless at the Cape of Good Hope, which was then a Dutch possession. Some charitable Dutch ladies put some of their guilders together to send the unfortunate Indian back to his native land, and there, at the age of twenty-one, he had to begin life afresh. Undaunted by misfortune, the young Parsee at once renewed his voyages to China, and, with his increased experience, was so successfnl in his business that in a very few years he was one of the richest Parsees in Bombay. In the days of his wealth he remembered the days of his poverty, and

he blest his native city with an immensity of private benevolence and public munificence. He was a leader of men, and his public spirit was such that he was rewarded with knighthood in 1842 and with a baronetcy in 1858. He died in 1877, at the advanced age of 94, and left behind him the memory of a man who had done well for himself and for India.

The story of another enterprising Parsee baronet, the late Sir Dinshaw Manockjee Petit, is equally interesting. The founder of the Petit family was a Parsee merchant who flourished in Bombay in the first half of last century. The story of the origin of the name "Petit" is an interesting episode. A century ago the French were much more interested in India than they are now. There were persons still alive in India who had remembered Dupleix in his glory and the capture of Madras in 1746 by a French fleet; Frenchmen had been numerous in the service of Hyder Ali and other native princes, and it was not till 1810 that Bourbon and Mauritius were captured, "the islands from whose shelter the French had been able to menace the British power and prey

upon Indian commerce for half a century ;*" and in 1813, when the East India Company lost its monopoly of the Indian trade, French sea-captains and French traders were still numerous in Bombay. The Parsee merchant did a great deal of business with the French traders, but his name, which was "Manockjee Nusserwanjee Cowasjee Bomonjee," was far too much for their mercantile patience. He was a very little man for so big a name, and the French traders simplified the short-statured Parsee merchant's appellation by calling him "le petit"—"the little man." Parsees assimilate surnames somewhat readily, and we find in Bombay the following fixed surnames amongst many others of the sort—Mr. 'Reporter'' Mr. 'Bottlewallah', Mr. 'Writer', all of them signifying——as so many old English surnames do—the occupation of an ancestor. The little Parsee merchant accepted his personal description——Petit——the little man——in the same fashion; and, with an Anglicised pronunciation, it is now the name of the family. The merchant's son, therefore, whose example is before us was a

* Keene's "Text-Book of Indian History."

Petit by birthright——Dinshaw Manockjee Petit, born at Bombay in 1823, and he was a merchant like his father before him. Dinshaw Manockjee Petit was a man who, besides being full of activity, had the happy gift of seizing opportunities. Thus, when the American Civil War of 1861 created a cotton famine which tended for some years afterwards to ruin the cotton manufactures in Lancashire, Dinshaw Manockjee Petit, recognising India's opportunity, acquired in that self-same year a piece of land for a cotton-mill in Bombay, commenced the Manockjee Petit Company's first mill in the following year, and started work as soon as possible. The business was not by any means encouraging at first. It was one thing to make cloth at Bombay, but it was another thing to find markets for large outturns, and supplies of cloth had to be got rid of by such unsatisfactory methods as retail trade and auctions of bales or of pieces for what they would fetch. But through Manockjee Petit's indomitable energy the enterprise prospered, till in 1881 the company was able to erect what was then the largest engine in the world,

and the Manockjee Petit Manufacturing Company came to be a mighty manufacturing concern. Meanwhile the enterprising Parsee was not merely making money; he was interesting himself in numerous educational and charitable causes, and was disbursing vast sums or contributions to deserving purposes. Honoured throughout his whole life, public honours came thick upon him in his later years. In 1887, at the age of 64, he was made Sheriff of Bombay, and was knighted; in the following year he was appointed a member of the Viceroy's Council; and finally, in 1890, at the age of 67—the year in which he lost his wife Sakerbai, to whom he had been wedded for more than half a century—he became a baronet—one of the very few baronets of India. The Heralds' Office made a pun on his name when they gave him a coat of arms. The word *petit* is not only a French word meaning "little," but it is also a Latin word meaning "he seeks"; and they gave him for a family motto the Latin sentence *consequitur quodcunque petit*: "He obtains whatsoever he seeks"—a splendid motto! for in Petit's

case "seeking" meant not "asking," but an enterprising and indomitable spirit.

The example of Jejeebhoy and Petit are examples of eminently distinguished men, whose profits of many lakhs of rupees may be far beyond the scope or even the ambition of small industrialists like our villager; but they are testimonies to the brilliant success that is possible. If these men made their crores, lesser men should be able to make their lakhs or their thousands. Numerous examples could be given of living industrialists in India who have been particularly successful in small ways, but it would savour too much of the tricks of advertisement if their names were to be mentioned here. It would be possible, for example, to name a rich old man, still living, who was a bullock-driver's son and who began life as a common coolie. In the days of his cooliehood he used often to cut firewood in the jungle and bring his shoulder-load to town for sale, and from this he rose to taking up small contracts for cutting timber. From this he gradually acquired a small patch of jungle of his own; and eventually, with coolies and sawyers

in his employ, he evolved such a paying business that now, in his old age of leisured ease, he is a well-to-do man, possessed of a large house and lands and a goodly store of thousands of rupees. Anyone who strolled round the Madras Exhibition of 1903—4, chatting with the exhibitors or their agents, could learn the stories of numerous small industrialists——carpenters, locksmiths, dairymen, leather-workers, soap-boilers, candle-makers, and the like, who had already turned the corner of their respective industries, and had begun to receive goodly rewards.

There is plenty of room in the industrial world ; but the industrialist must bear in mind that industrial profits are not secured in a moment, and that there is often a long and thorny path to be travelled before an industrialist turns the corner into the highway of success. He must work courageously if he is to work at all, and he should make sure that his capital is sufficient to outlast a considerable period of trial.

XI.

CONCLUSION.

WE may now bring our notes to an end, with a few final suggestions to industrial beginners.

One suggestion is that an article should not only be good in itself but should also be presented to the public in a fashion that will be likely to beget confidence in the buyer. An article may be of excellent quality, but its intrinsic excellence will be badly discounted if its surroundings are inappropriate. A diamond is, of course, just as good a diamond whether it be wrapped up in a piece of old newspaper or set in a ring of eighteen-carat gold; but the general public would appreciate it much more in the gold setting than in the newspaper wrapping; and in the same way our villager's sardines would beget more confidence if they were packed in uniform sardine tins, with a printed lid of their own, than if they were packed in a hap-hazard collection of old butter-tins, old jam-tins, old

cheese-tins, and divers other old cans of rubbish-heap suggestion. This remark is prompted by the fact that at the Madras Exhibition of 1903-4 some specimens of local banana flour were exhibited in glass bottles on which it was stated in moulded letters that the contents were medicinal tabloids manufactured by an American firm. Until the manufacture of glass develops in India, the supply of glass bottles will of course be dear; and the sooner, therefore, that such manufacture develops, the better for many industries; but meanwhile the industrialist, if he hopes to inspire the public with confidence in his wares, should avoid supplying them in contradictory glass. If he would get a supply of cheap plain-glass bottles, label them with a neatly printed label, and cap them with a tinfoil cap, the expense would not be very great, and his wares would appear in respectable garments before the consuming world. It is highly satisfactory to find that many Indian firms already recognise the desirability of presentable packing; some of the scents and soaps, for example, exhibited at the Madras Exhibition were offered for sale in scent-

bottles as dainty and in soap-wrappers as artistic as any in which the scents and soaps of first-class English and Continental firms are to be seen; and "Ayurvedic medicines," whatever may be their remedial value, were in any case most effective in respect of their packing.

A word may be said on the subject of advertisements. This is an advertising age, and most things nowadays have to be advertised if they are to succeed. Advertising is expensive, but if it is done judiciously it is exceedingly profitable; and it would perhaps be difficult to name an eminently successful firm of industrialists or of dealers that never advertises. Money, however, that is disbursed for advertisements is a very tangible expense, whereas the profit that is directly due to a running advertisement is not easily seen. Now the native of India, as a rule, has a special aversion for paying out money which is not calculated to bring him a tangible benefit; and any newspaper manager in India will testify that native Indian firms are very poor advertisers. Look through the pages of an Anglo-Indian newspaper, and it will be found

that, except perhaps for one or two successful Indian jewellers, there will be scarcely any Indian advertisers at all. Look through the advertisement pages of an Indian newspaper, and it will possibly be found that, except for the advertisements of the self-same jewellers, the advertisements of secret remedies——referred to in an earlier chapter——the profits of which advertisements are undoubted——occupy pretty well the whole of the advertisement space. This indisposition to advertise is a pity ; for it is of no use for a man to start an industry unless he tells the public that he has done so ; and advertising is the best medium for his tale. There is no necessity for vulgar puffs. It is politic, to be sure, and it is also legitimate, to word advertisments in laudatory language and to have them displayed in an attractive style ; but vulgar puffs, written in slangy language which is vainly meant to be humorous, are particularly objectionable and are calculated to repel respectable customers. Advertising nowadays is a positive art ; and many firms that advertise largely engage, on a good salary, the permanent services

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of a man with literary talents, whose duty it is to be for ever concocting new advertisements, or perhaps to be writing a continuous round of startling stories, of the well-known sort that resolve themselves igeniously into advertisements by the time the story is finished.

A very necessary factor for the success of an industry is enthusiastic faith on the part of the industrialist. A man who merely "fancies" that a certain industry "might perhaps succeed" and decides "to give it a trial" is not the sort of man who is likely to bring it to success. The successful industrialist should have absolute faith in the industry that he would promote; for without faith he will be shutting down his works before the industry has had a fair trial. And he should have ardent enthusiasm; for if he "doesn't much care whether it succeeds or not," he is not likely to have patience enough to bring it through. The man who is likely to make a new industry succeed is the man who thinks about it by day and dreams about it by night, and whose friends nickname him after the article of which he so often talks. As

a specimen of an Indian industry that has been created by a man who had faith and enthusiasm in its respect, we may mention the aluminium industry, the creator of which was Mr. Alfred Chatterton, a professor of engineering, in charge of the Madras School of Arts. As long ago as 1890, when the dam of the great Periyar reservoir was being constructed, Mr. Chatterton, conceiving that there was room for an aluminium industry in India, suggested that some of the water in the reservoir might be utilised, on its way to low-level rice-fields, to provide power for the manufacture of aluminium on a large scale from indigenous corundum; but a committee of other engineers——who were perhaps short-sighted——reported unfavourably on Mr. Chatterton's formal proposals to Government. But Mr. Chatterton's faith in an aluminium industry for India remained. In 1896 he suggested to the Director of Public Instruction, of Madras, that a small experimental manufacture of vessels from imported aluminium should be taken up in the Madura Technical Institute;——but nothing was done. Still, however, Mr. Chatterton per-

severed; and in the following year, while he was on furlough in England, he interviewed the secretary of an aluminium supply company, and was presented with a hundredweight of the metal, with which to experiment in India. Applying once more to the Director of Public Instruction, this time with a request that he might experiment with his imported aluminium at the Madras School of Arts, of which he was in charge, he was told that he might do so, but with the somewhat ungracious proviso that it must be at his own expense. Mr. Chatterton was persevering enough to do so, and his experiments were so far successful that in the following year, 1898, he was given permission to enter upon the work on a commercial basis at Government cost. A determined confidence had carried him so far, but something more than confidence was necessary in order to make the new industry pay; and it was here that enthusiasm came in. The use of aluminium vessels was unknown in India, and it seemed at first that in this conservative country the venture would fail for want of a market. But Mr. Chatterton lived for his indus-

try. He wrote pamphlets ; he lectured ; he exhibited ; and he travelled through India, the apostle of aluminium. The industry grew, and at last it paid handsomely; and when its success had been assured, the Government gracefully made the whole concern over to an "Indian Aluminium Company ;" and there is now a new and stable industry in the land. Mr. Chatterton has since then interested himself in the creation of yet another industry——chrome-tanning——a new and improved method of preparing leather ; and has done much to make it a success. Meanwhile it is very regrettable that the Secretary of State has recently (1911) issued an Order to the effect that Indian Governments are not to expend money in creating or in fostering industries ; and if the strong appeal that has been made to the Secretary of State to reverse his decree is rejected Indian industrialism will have lost valuable aid. But the effect of the decree should be that Indian industrialists will realise that the country depends entirely upon their efforts, and that their efforts and their enthusiasm must be so much the greater in consequence.

Besides being enthusiastic over his schemes, the industrialist should be careful to make himself agreeable. It is right, of course, to make oneself as agreeable as possible to whomsoever one comes across, for it is the fulfilment of a man's duty to his neighbour to be agreeable to all men; but, over and above the duty to his neighbour, a business-man is serving his business interests when he takes care to make himself generally liked. Popularity is in every walk of life a great factor towards success; and an industrialist who is universally disliked will find it a specially difficult task to bring about an acceptance of anything that is new. The writer remembers a talk that he had some years ago with a professional actor, a man of much merit but who had failed to come to the forefront in the theatrical world. The actor accounted for his want of success by his want of popularity. Though full of life and fire on the stage, he was somewhat dull and taciturn in private, and he had but very few friends. "I never had the art," he said, "of making myself popular; and therefore I get

passed over when the best parts are being allotted; and on first nights I have no crowd of friends to give me rounds of applause or of friendly critics to give me eulogies in the press." Possibly his assertion that Sir Henry Irving owed his renown more to the greatness of his popularity in private circles than to the excellence of his performances on the stage was overdrawn, but his remarks on popularity were nevertheless to the point; and it may be believed that just as popularity helps an actor to get good parts, so popularity may help a man of business to get good customers.

It is no doubt unnecessary to say very much about the importance of the strictest honesty in every dealing. It has been remarked by some thoughtful writer that the maxim 'Honesty is the best policy' sets honesty on a very low pedestal. This is true; but, nevertheless, in an industrial volume such as this it may be appropriate to urge honesty even on the commercial ground that it is 'the best policy.' Esteem is very much more important than popularity; and the intelligent man of business whom everybody respects,

the intelligent man of business whose word will be accepted as his bond, the intelligent man of business whom every one knows to be above a mean action is the man to whom business will come. Commercial morality is not very high in the present age; there are too many 'tricks of the trade,' too many attempts 'to get the better of' one's fellows; and the man, therefore, who has a reputation for absolutely straight dealing is all the more likely to come to the front.

In the first chapter we talked largely about patriotism of trade; and we will make one more remark on the subject here. It is contemptibly unpatriotic, and is most injurious to the interests of Indian industry at large, that Indian firms should advertise themselves under borrowed European names. A large number of Indian firms, thinking, it is to be supposed, that the fiction of Europeanism will inspire more confidence in buyers, resort to this trick. In a few cases such firms have developed into large concerns; but, as a rule, the trick is a failure; and the dingy shop in the bazaar with a

fictitious 'Mackenzie and Co.,' on the name-board outside and a living Ramaswamy at the counter is an absurd exhibition, which probably does Ramaswamy's business more harm than good. The firm, on the other hand, that succeeds is successful not because of its fictitious name, but because its wares are good ;—the deceit may possibly influence a few undiscerning customers in the beginning, but a European name will by no means maintain a business that is not sound of itself. In any case an injury has been done to Indian trade. The successful firm has robbed India of the credit of its success——it has sailed under a false flag ; and in the case of success or of non-success the deceit is an ugly declaration that an Indian name is not good enough for a business ; and the deceit is, therefore, to the discredit of India. Such tricks should be avoided by self-respecting citizens of India ; and if Indian industrialists and Indian dealers are true to themselves and also true to their customers, the time should come, in the era of India's future industrialism, when an Indian

trade-name will inspire confidence throughout the world.

Enough! Industrial India is a great subject on which many long and learned volumes might be written; but the very greatness of India's resources makes lengthiness hardly necessary. There is no room for doubt that India's vast resources may be immensely developed, and there is room for much encouragement in the knowledge that Indian industrialists are already developing them. It has been the purpose of this little volume to suggest that every son of India may take part, directly or indirectly, in the good work. The titular prince in his palace, the village headman in his thatched cottage, may each of them help. If the reader is a son of India, is he going to do anything for the country of his birth? He will do best if he will initiate or develop some industry; but if he cannot do this directly himself, he will probably be able to be a large or a small shareholder in the financial development of some promising industry organised by others. There is no call upon him to give any money away—

no call to spend a pice——but he might happily "invest" some of his capital in some concern that promises to bring him in a good dividend and at the same time to add to his country's wealth. India has been so great in the past that it would be a pity that she should not be great in the future too. But the iron age——the industrial age——is upon her now; and her children should learn to move with the times and to win a share in India's greatness whilst they help to make India great.

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